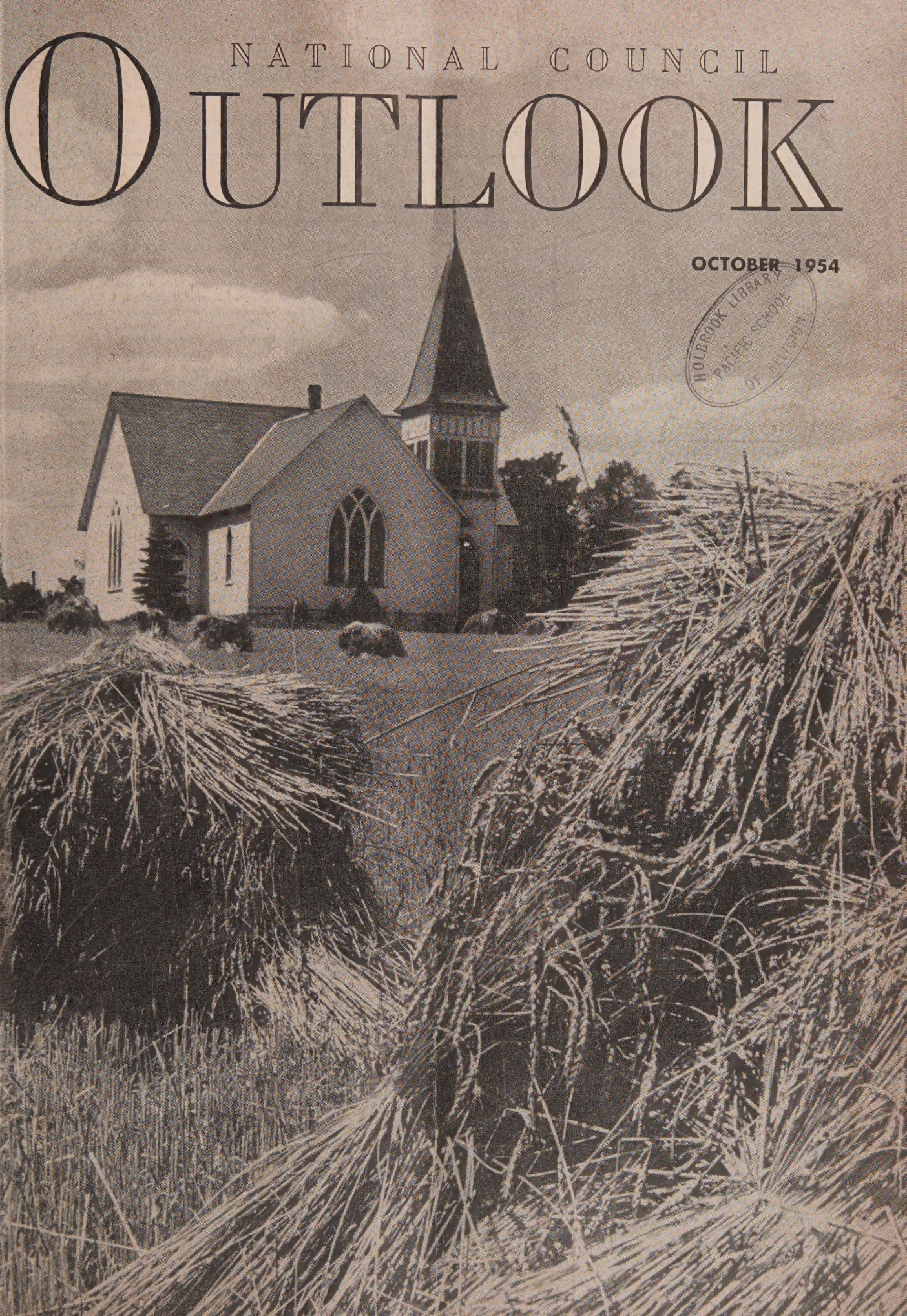
NATIONAL COUNCIL

OUTLOOK

OCTOBER 1954



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THE COVER

Our cover picture of the country church with the wheat all about it suggests the celebration of a Harvest Festival.

The celebration of "harvest home" is very old and has a place in the history of many peoples. Men's expressions of praise and thanksgiving for the maturing harvest have found their way into the religious services of all lands and faiths.

The great Hebrew festivals had agricultural associations. The Feast of Unleavened Bread in the "month of earing" celebrated the appearance of the ripening ears and the start of the barley harvest; the worshipper brought a sheaf of the new grain in consecration of the first-fruits. The Feast of Harvest or Weeks (Pentecost) was the closing festivity of the seven weeks' joy of harvest. The Feast of Ingathering (Tabernacles), in the time of the harvest moon, was an autumn holiday, the crowning harvest festival, celebrating the ingathering of fruit, oil and wine.

Primitive folk festivals at harvest time combined with the Hebrew tradition under the auspices of the Christian Church to give England its joyous "Harvest Home," Germany its "Erntedankfest" and Scotland its "Kirn." The Pilgrims kept their day of thanksgiving on the shores of New England with feasting and religious exercises.

Some churches, like the Reformed, Lutheran, Mennonite, Moravian, and Brethren, have continued to celebrate "harvest home," but in some other communions this practice has been all but abandoned, or the emphasis has shifted to Thanksgiving Day and the remembrance of national blessings, with but minor reference to the bounties of the harvest. No worship can, without losing vitality, remove itself from the ordinary pursuits of men. This needs to be kept in mind especially in connection with agriculture, where mystery and providence are so evident.

"An Order of Service for a Harvest Festival," available from the Council, calls the attention of all communions, rural and urban alike, to the opportunities for religious experience and expression in services of thanksgiving and dedication at the harvest season.

Vol. IV, No. 8, October 1954

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Disciples of Christ, International Convention
Evangelical and Reformed Church
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Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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Staff contributors to this month's editorial pages: *Utility or Fertility*—Dr. Robbins W. Barstow; *Reformation Sunday*—Rev. Berlyn V. Farris; *Old Book Rediscovered*—Dr. J. Carter Swaim; *Social Security for Ministers*—Charles M. Smith.

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To Express the Christian Conscience

By FLETCHER COATES

BY AN overwhelming vote of the General Board, the National Council of the Churches of Christ in the U.S.A. is on record with a declaration that is virtually an ethical guide for Christians through the maze of economic life.

In a 4,000-word Statement on Basic Christian Principles and Assumptions for Economic Life, the Council stresses these points:

Free democratic institutions are clearly superior to any form of totalitarianism.

It is a "misconception" to think that socialization is an easy road to economic justice.

Looking to the state to correct every economic evil "creates its own evils."

It is also false to believe that "a maximum of individual economic freedom" will by itself create a good society.

Going beyond spelling out basic Christian assumptions about society, the pronouncement listed 13 "norms" for everyday guidance that ranged in subject from the desire for personal security to the individual's responsibility to others in the whole world community. Applying the Christian ethic to the harsh realities of the workaday world, the statement was the first of its kind to be adopted as a National Council pronouncement.

The Board action came on the second day of a momentous meeting, September 14-15, that also:

Chose New York City as the location of the National Council's permanent headquarters. (See story on page 5.)

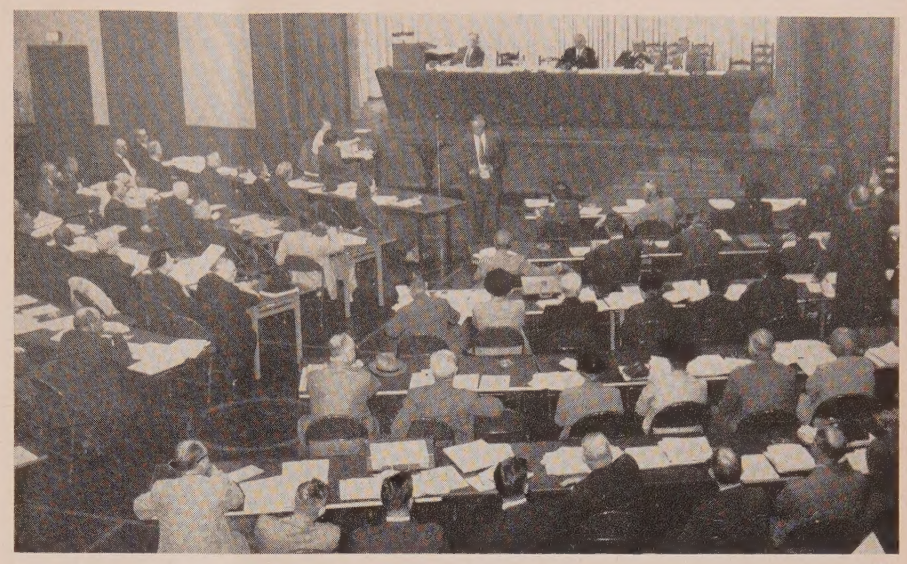
Upheld the Board's right to issue pronouncements on social, economic and political matters.

Approved an open message to the U. S. Delegation to the United Nations General Assembly, which reaffirmed "steadfast support of the U. N." and the "high principles of its Charter."

Deferred action on a statement on the Churches and the Hydrogen Bomb until its next meeting.

And issued a call to the Council's constituents to respond to President Eisenhower's call to a national day of prayer for peace, September 22, and to share in the day's intercessions.

By voting 77-4 in favor of adopting the economic statement, the Board climaxed nearly two years of study, debate, postponements and revisions on the issue, with opposition coming from a group of lay leaders who believed such matters to be outside the concern of the churches.



Mr. Charles P. Taft of Cincinnati, chairman of the Council's Department of the Church and Economic Life, presents the statement on Basic Christian Principles and Assumptions for Economic Life for approval by the General Board at its most largely attended meeting since the formation of the National Council.

But the pronouncement itself declared it a major responsibility of the Church to conserve and promote justice and freedom in the society it serves. Its other essential role, it said, was prophetic, involving "leadership in the continuous struggle to improve" human relations and institutions in the light of Christian teachings.

"The Church is under a divine imperative to call all men . . . to recognize the meaning of God's lordship over their economic activities," as well as over every other department of life, the declaration said.

It asserted as a basic Christian principle that "all resources of the earth — such as land and water and mineral deposits, which under the laws of men become private or public property — are gifts of God, and every form of ownership or use of such property should be kept under such scrutiny that it may not distort the purpose of God's creation." It called on every Christian to "look upon all of his possessions, as well as his talents, as a trustee," using them in the light of his understanding of God's purpose.

It decried all economic practices and institutions that tend to divide men as to race, nation or class, because they spread un-Christian "false pride, covetousness and bitterness."

The declaration upheld freedom as another basic value entering into all human relations, asserting that real freedom in the Christian view is expressed in the Scriptural words: "We must obey God rather than men."

These principles have often been obscured in the churches because of "certain misconceptions," the statement continued. And it cited tendencies among church people in the past to accept "some particular economic system," including such institutions as slavery and feudalism, as being ordained by God.

Good intentions are not enough to justify economic or social evils, said the document: "Benevolent intentions have been used to justify slavery, to give religious sanction to white supremacy and the continuation of imperialism, to prevent the poor from having education or the suffrage, or to discourage constructive land reform or the organization of labor." The same applies to "wrongful means and some mistaken goals of economic reform." And, it added, "it is quite as true of irresponsible economic power as of irresponsible political power, that such power tends to corrupt those who exercise it."

Rejecting collectivism, the declaration said that "in some situations Christians have had the misconception that the one sure road to economic justice is the socialization of all the major means of production.

"During periods of exploitation of large classes of the population, and also in times of depression and unemploy-

ment, it was understandable that some Christians . . . concerned about the welfare of the victims of the situation, should regard every move toward increasing social control as an advance." But today we know enough about "thorough-going collectivism to realize that uncritical recourse to the state to remedy every evil creates its own evils. . . . The union of political and economic power is a dangerous road, whether it leads toward complete state control of economic life or toward control of the state by private centers of economic power. A wide distribution of centers of power and decision is important to the preservation of democratic freedom," it stated.

The declaration also warned against the opposite extreme, citing "another misconception held by some sincere Christians that a maximum of individual economic freedom will by itself create the economic conditions that contribute to a good society. On the contrary," it pointed out, "the weight of evidence shows that some use of government in relation to economic activities is essential. . . ."

"Rapid and profound changes have made it difficult to regard any particular economic institutions as final or as ordained by God," the statement went on. But it declared that recognition and correction of misconceptions about them "have come, both through continuous working out of the meaning of the Christian faith and ethic, and as a result of external events which the Church has had to recognize."

Upholding the belief that free democratic institutions are clearly superior to totalitarianism, the statement acknowledged the "challenge" of communism, which today competes "for the loyalty of men around the world."

"In this situation many of our people are inclined to discourage or neglect self-criticism," it asserted. "But self-criticism is a normal aspect of health and strength and a means of growth in a democracy. The Church's prophetic role has become especially difficult," it added, "because any admission of fault or failure in our society may be falsely construed as giving aid and comfort to enemies."

Listing the "norms" as guides for Christians in their daily life, the pronouncement had these things to say: "Efficiency and productivity in the satisfying of human needs (are) essential marks of a sound economy which seeks the maximum welfare of the greatest number of people." . . . "Christians should work for a situation wherein all have access at least to a minimum standard of living . . . (permitting) care of the health of all and for suitable protection for the weaker members of society." . . . "Economic institutions should be judged also by their impact upon the family, which involves standard of living, hours of labor, stability of employment, provision for housing, and the planning of cities. . . ."

"It is a clear Christian responsibility to work against those special forms of economic injustice that are expressed through racial and other group discrimination." . . . "Large-scale unemployment . . . for any considerable number of persons able and willing to work is intolerable." . . . "Full recognition should be given to work of women in the home and to useful forms of voluntary work." . . . "Such motives as the desire for economic security (for self and family), the desire for wider scope for one's capacities, the desire for social approval, (should) under Christian influence be kept in harmony with concern for the welfare of the community."

The declaration admitted that some inequalities of wealth and income are necessary in society "because of differences in service . . . and because of the great danger to freedom in trying to eliminate them completely." It said, however, that "great contrasts between rich and poor . . . tend to destroy fellowship, to undermine equality of opportunity, and to undercut the political institutions of a responsible society."

The text of the 13 *"norms" for economic life appears on page* 22. *Because of space limitations, the* OUTLOOK *is unable to print the entire statement, but it will be available in pamphlet form.*

THE EDITORS

Christians must also take world needs into account, the statement added, and it suggested that "every national policy should be viewed in relation to its consequences for the lives of people everywhere." Christians in the U. S. "should practice tolerance toward the economic experiments of other peoples, in their exercise of freedom, though Christians will judge such experiments by the same basic moral standards that we apply to our own."

"The central contribution of the Church to the solution of economic problems," the pronouncement said in its conclusion, "is to help its members turn its principles into attitudes that motivate conduct. These attitudes grow out of faith in God's righteousness and love."

The document was presented for board approval by Charles P. Taft, of Cincinnati, O., chairman of the Council's Department of the Church and Economic Life, the unit responsible for its authorship.

It was adopted by the board only after defeat of a motion to refer it first to constituent denominations for study and consideration. This motion was presented by B. E. Hutchinson, of Detroit, a member of the National Lay Committee, after voicing the latter group's opposition to the economic statement in a "lay affirmation." The lay statement was referred to the Policy and Strategy Committee for further consideration and review.

During its two-day meeting at the Brick Presbyterian Church in New York, the board also:

Approved strengthening National Council services to U. S. armed forces personnel, with closer organizational ties with the General Commission on Chaplains as a first step in this direction.

Received a preliminary announcement of the 17th Quadrennial Conference of the Student Volunteer Movement, December 27, 1955-January 1, 1956.

Received the official program of the six-day Third General Assembly of the National Council, to be held in Boston, Mass., November 28-December 3, 1954.

Set Saturday, November 27, in Boston, for the next meeting of the Board.

The General Board made the following appointments to the Council's staff:

Rev. R. Norris Wilson as executive director, Central Department of Church World Service, effective December 31.

Mrs. Geraldine Sartain as editorial assistant in the Central Department of Public Relations.

Miss Ruth Harris as field program secretary, Missionary Services Department, Commission on Christian Higher Education.

Rev. L. Newton Thurber as general secretary in the Missionary Services Department, Commission on Christian Higher Education.

Rev. David Bryce Sageser as executive director, Department of Campus Christian Life, Commission on Christian Higher Education.

Miss Selma Femrite as assistant treasurer, Division of Foreign Missions.

Miss Elsie C. Pickhard as assistant secretary for public relations, Division of Foreign Missions.

Mr. Herluf M. Jensen as executive secretary, United Student Christian Council and associate executive director, Deparement of Campus Christian Life.

Miss Wilmina Rowland as director of promotion and publication, General Department of United Church Women.

Rev. John B. Ketcham as executive director, Office for Councils of Churches.

Mr. Frank B. Nichols as associate director of television, Broadcasting and Film Commission.

Miss Jane Margaret Carter as director of films distribution, Broadcasting and Film Commission.

Mr. George Heimrich as director of the West Coast Office, Broadcasting and Film Commission.

Close to the Denominations

General Board Votes New York Headquarters

NEW YORK CITY will be the permanent home base of the cooperative work of the churches in America.

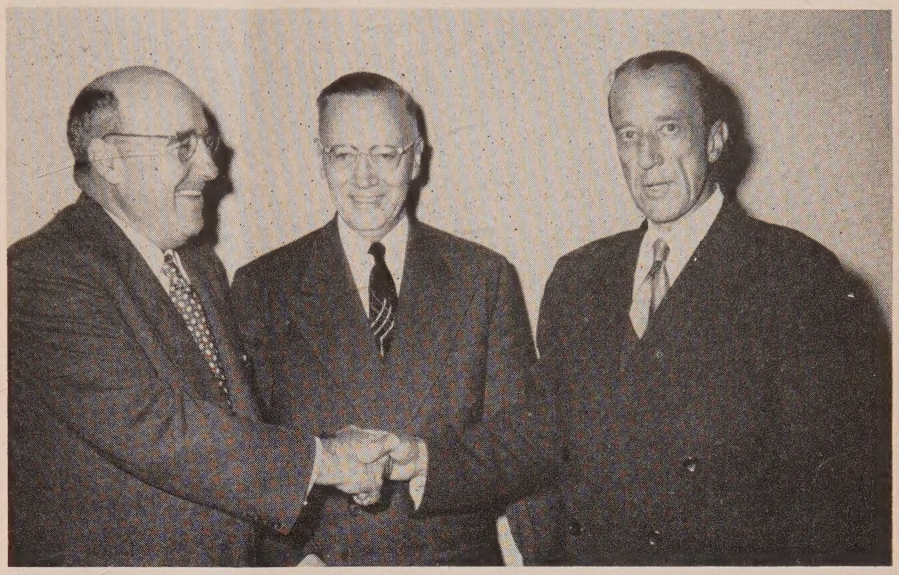
In an historic decision that ended four years of study and debate, the General Board of the National Council of Churches declared itself in favor of New York for the Council's permanent headquarters. It also designated Chicago as the location of a major mid-America office, through which the whole life of the Council will be represented.

The decision will mean the end of a situation where the Council has been maintaining temporary general offices at six scattered addresses in New York and one in Chicago.

With 117 voting members participating in the Board's most heavily attended meeting, the action came after two and a half hours of debate between partisans of New York and Chicago. A count of paper ballots — the first ever cast at a business meeting — showed a nearly three-to-one majority accepting the recommendations of the Headquarters Committee of Ten. In fractional voting based on denominational representation, the actual count was 82.7 to 29.3.

Two other committee recommendations were approved in the vote: that the Board study steps to distribute geographically the meetings of policy-making bodies of the Council and its units, and that it devise measures for strategic geographic distribution of staff services — including a study of the wisdom of maintaining regional offices.

The long controversy on headquarters came to its dramatic conclusion only after last-minute pleas by Chicago partisans that the Midwest city be chosen on the basis of its central geographic location, and that final action should be taken, not by the Board, but by the 600-member General Assembly in Boston November 28-December 2.



Chicago and New York shake hands after the headquarters debate — Robert Wilson of Chicago and Francis S. Harmon of New York. In the center is Dr. Edwin T. Dahlberg of St. Louis, chairman of the Council's Committee on Headquarters Location.

However, it was clearly established that the decision, under the constitution and by-laws, was the Board's to make, and a motion to refer the matter to the Assembly was ruled out of order by the Council's president, Bishop William C. Martin, who presided.

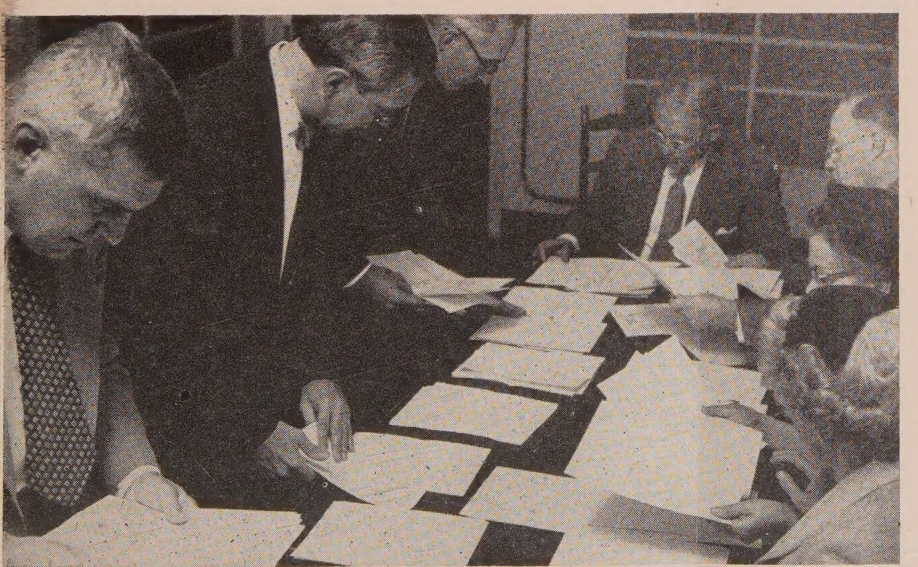
The headquarters issue came up for special consideration on the opening day of the first two-day business meeting the Board has ever held. Members occupied virtually every seat on the floor of the auditorium of the Brick Presbyterian Church in New York City, where the meeting took place, September 14-15. Council staff members and visiting churchmen filled the balcony.

Placing the headquarters committee recommendations before the Board, Dr. Edwin T. Dahlberg, of St. Louis, chairman, made it clear that after weighing the merits of New York and Chicago on the basis of all pertinent factors, the committee had finally decided that proximity to denominational headquarters, boards and agencies of the Council's constituent communions was the single most important consideration. This dictated the choice of New York, for a survey had shown that New York was far ahead of Chicago or any other city as a center of denominational offices with which the Council dealt daily in administering the cooperative program of the 30 member communions. Out of 184 administrative centers in all, 53 were located in New York, 20 in Philadelphia and 13 in Chicago, and the rest of them were scattered.

The full committee report — a 40-page document — recounted how the decision had been reached, both as to the importance of the denominational proximity factor and the consequent choice of New York, by a 7 to 2 vote at the final meeting of the committee in Cleveland last July. Chicago was the only other city still under consideration at the time.

In the debate following presentation of the committee case, Bishop Martin

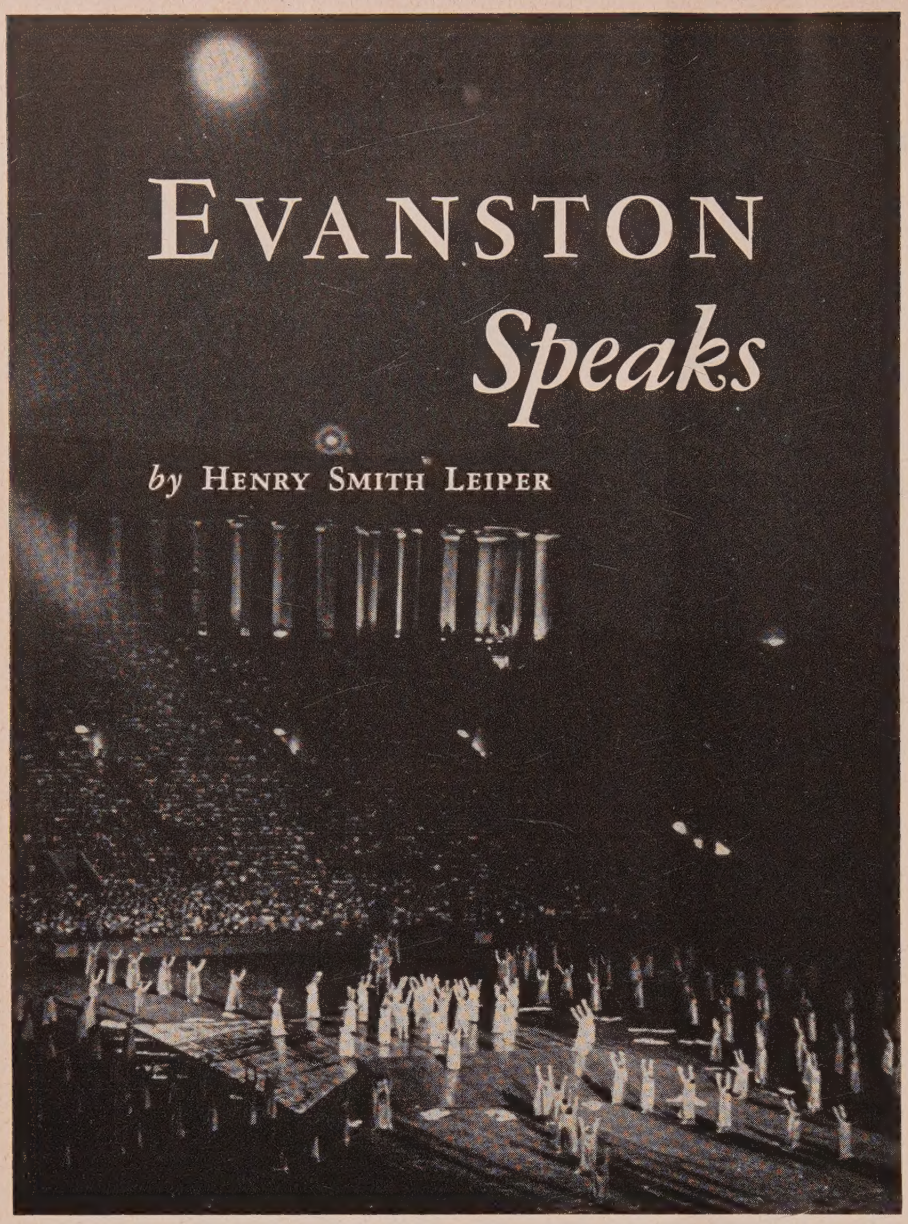
(*Continued on page* 25)



While the General Board waited to hear the results, eight tellers in an anteroom counted the ballots cast for and against a New York headquarters for the Council.

EVANSTON *Speaks*

by HENRY SMITH LEIPER



Scene from the Festival of Faith at Chicago's Soldier Field, attended by 125,000.

WHAT happened at the Second Assembly of the World Council of Churches at Evanston? As described by the Bishop of Chichester, it was "an encounter of human beings from many countries, races and cultures under the guidance of the Spirit of Christ." He means, of course, a friendly and not a hostile encounter! And this in itself is more meaningful for the future than official actions, resolutions or reports, significant and effective as they may be.

Of these, the Bishop, newly elected Honorary President of the World Council, declares: "They can have little effect in themselves." For him, as for the churches of the world, the Assembly will "prove its worth in the witness of a living body."

Here is the most important answer to the question of the reality of the Christian hope in the world. Here Christian hope manifests itself. Members of the first and only world community *already know themselves to be one* in their living Lord.

This witness of "the living body" now, as in the first century, carries with it contradictions. Without them it would not be genuine human witness. The credibility of the Gospel record is increased rather than diminished by the different views of the first three Gospels as compared with the Fourth. Just as the early Church maintained its inner sense of community despite contrasting views of the nature of the Christian hope, so did the Assembly. Many who watched and recorded its proceedings noted that frank admission of differences was itself witness to a remarkable sense of "belonging to the one family of Christ" within which there is room for opposing views without divisiveness. The more truly a family is united the more readily can it take the counsel of the late Dr. Timothy Tingfang Lew and "agree to differ but resolve to love."

Anyone who has had a few decades of experience in the Christian Church knows that styles in theology, like styles in other things, change continually, that the theologians seldom agree, and that whether they do or not makes little difference to lay Christians who compose more than 99 per cent of the membership of the worldwide Christian fellowship. One recalls that Jesus said "follow me" to people who never had seen the inside of a theological treatise and never would use theological terminology abstractly. Some of the theological discussions at Evanston led Bishop Berggrav of Norway to remark: "They ought to rewrite a famous verse in the New Testament to read: 'The Word became theology and could not dwell among us!' "

The discussions most likely to influence large numbers of Christians dealt largely with life's pressing and universal problems: work, race, war, social issues, fellowship in faith, hope in God's love for the here and now as well as for the future and for the individual as well as for mankind collectively.

Despite the fact that theologians with very different views discussed such themes with many long words and sharp differences of emphasis, it is remarkable that much of what finally came forth is in language which most intelligent persons will understand. It is equally remarkable that the agreements reached are more numerous by far than the differences remaining.

Highly significant for the future was the common mind with respect to the general reorganization of the World Council's structure. This did not involve any change in major constitutional provisions such as that establishing the basis of fellowship in the acceptance of Our Lord Jesus Christ as God and Savior. But it did involve acceptance of what a few years ago would have been unthinkable — inter-church aid as a permanent obligation of the Council. That relationships in this complex worldwide activity of recent years — through which churches have pooled resources and manpower to help each other at many vital points — have been so cordial and cooperative may seem natural to many. But these people do not know church history or they would recognize in it a real revolution. That the revolution will go even farther seems assured as a result of Evanston.

No single official Communion service was possible at Evanston. To all this seemed tragic. Yet many forget that there were three celebrations of the

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Dr. Leiper, for many years connected with the World Council of Churches, is now minister and executive secretary of the Congregational Missions Council.

Lord's Supper in which all delegates were invited to participate on different days. Only 75 years ago at the first Lambeth conference of the Bishops of the Anglican Communion Westminster Abbey was refused to them for a common celebration of the Supper! And today it is possible for the most widely representative church in the world, that of South India, to invite to communion in a Methodist church in America Christians of all kinds from every part of the world! And one of the Communion services at Evanston — that according to the Methodist discipline — was jointly conducted by ministers of many different denominations. To most Christians this seems to be a marked sign of hope in the world Christ died to redeem.

Only those completely ignorant of the ways of churches in matters related to organic union and blind to the limitations on its own powers necessarily accepted by the Assembly could assume that Evanston would instantly eliminate divisions among churches. A discussion of normal relations within a Christian family is one thing. A proposal of matrimony or a wedding is quite another. The Evanston approach to the oneness of the household of faith was in the former and not in the latter category!

But this need not mean that nothing may be anticipated in the area of organic union. To the man in the street it is the ultimate evidence of oneness. If it is recalled that, following the 1927 Lausanne Conference on Faith and Order, there has been an average of one successful union of denominations per year for over a quarter of a century, there is no reason to suppose that Evanston will not have accelerated that process.

Section I — Faith and Order

At Edinburgh in 1937 and elsewhere the churches of the movement have freely acknowledged that schism and division is sin against the known will of Christ. Yet — in what must be seen as something of a regression — at Evanston in Section I the dispute on whether or not division in the Church is a sin ranged all the way from the Eastern Orthodox contention that the Church itself cannot do wrong, although its members may, to the views of those Reformed churches which not only recognize the sins of the ancient churches which their forefathers in the faith felt compelled to "re-form" but admit that there may be both stubbornness and pride in the attitudes which today hold their own churches back from vigorous efforts at reunion.

To the ordinary Christian Christ's counsel "by their fruits ye shall know them" applies rather obviously to the results of Christian disunity. Most churches have long since accepted the notion that others do wrong to continue in schism. They still are often curiously blind with respect to where concessions must be made by their own churches if that admittedly harmful situation is to be remedied.

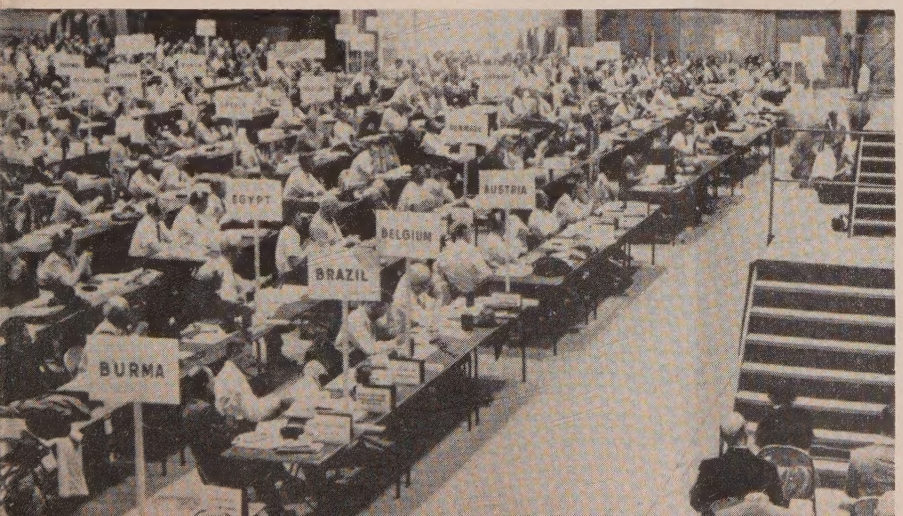
Dr. Franklin Clark Fry, New York (center), new chairman of the Central Committee, with Dr. Ernest A. Payne, Great Britain (left), new vice-chairman, and Dr. W. A. Visser 't Hooft, Geneva, re-elected general secretary.

One of the worship services in the 100-year-old First Methodist Church of Evanston.

It is all very well for some to say that when God wants more unity He will bring it. But the same philosophy of *laissez-faire* would mean, if logically applied, that no Christian need ever trouble to do the will of God in any matter, since "if God wants that kind of action He will bring it to pass without our aid."

It is noteworthy that the final report of Section I on Faith and Order included the phrase: "God has given us today a fresh awareness of the sin which characterizes the divided state which we have inherited." And it went on to inquire: "Whether we do not sin when we deny the sole Lordship of Christ over the Church by claiming the vineyard for our own, by possessing our 'church' for ourselves, by regarding our theology, order, history, nationality, etc., as our own 'valued treasures' thus involving ourselves more and more in the separation of sin?" It was this same report which said: "Emboldened by . . . hope, we dedicate ourselves to God anew, that He may enable us to grow together."

At the World Council's Assembly in Evanston, as at political conventions, there were placards with the names of the 48 nations represented by the delegates.



Section II — Evangelism

Significantly, and as a distinct advance over some of the earlier positions of member churches, the report on Evangelism early recognized that, in her witness to those outside her life, the Church "is weakened by our faithlessness — not least by our divisions." And it called upon the churches to "deal with these divisions with holy impatience, and passionately strive for unity." The same report called upon churches to break out of "isolation and introversion, meeting with the individ-

Bishop G. Bromley Oxnam, center, with gavel, closes the Second Assembly of the World Council. With him are the six new presidents of the Council and an honorary president. Left to right: Bishop Sante Uberto Barbieri of Buenos Aires; Rt. Rev. Henry Knox Sherrill of New York; Bishop Otto Dibelius of Berlin; Bishop Oxnam; The Bishop of Chichester; Archbishop Michael of New York; Very Rev. John Baillie of Edinburgh, and Metropolitan Mar Thoma Juhanon of Malabar, India.

ual where he is," and realizing that to the laity "belongs the task to carry the message . . . into every area of life . . . addressing the Gospel to the group as well as to the individual." The report further counsels against the renascence of nationalism and man's desire to be master of his own destiny. In evangelism the Church must more vigorously employ the new mass media through which to permeate the general consciousness.

Section III — Social Questions

The report on Social Issues was awaited by many with much anxiety. It ought to confound those who have tried to smear the World Council with being "soft" on communism and sold on socialism. In some ways it marked a sharp turn from the views set forth at Amsterdam relative to the Christian in economic life.

It pointed out that the "enemies of essential human freedom appear on both the political right and left." Therefore "no form of government has a universal claim on Christians . . . but there are several conditions which Christians, by active participation in political affairs, should stand for. . . . Every person should be protected against arbitrary arrest or other interference with elementary human rights. Every person should have the right to express his religious, moral and political convictions."

While it is granted that the State must take steps to protect citizens against depression or inflation, there must be recognition of the fact that "the union of political and economic power may result in an all-controling state." The evidences of this on the modern scene have brought to Christian thinkers a "fresh recognition of the importance of relative freedom in enterprise."

Communism, which was carefully analyzed and specifically rejected as completely incompatible with Christian faith, makes wordwide resistance necessary. This factor, however, is not seen as inescapably leading to cataclysmic chaos. In order to make possible coexistence without surrender to communist tyranny, "Christians may contribute to the creation of the necessary conditions" for it, while continuing "to bear witness in the face of all atheistic and self-righteous ideologies." To fight communism with positive rather than negative means alone, Christians must "work for social justice and political freedom for all."

Section IV — International Affairs

The dilemmas confronting those who seek justice and freedom as well as peace were squarely faced by Section IV and much ought to come out of the study and application of the recommendations voted by the Assembly. The report takes "into account both Christian pacifism as a mode of witness and the conviction of Christians that in certain circumstances military action is justifiable." It calls for elimination of weapons of mass destruction under effective international inspection and control, stresses the need for a pledge by all nations to refrain from deliberate mass destruction of civilians in open cities, and advises the automatic stationing of U. N. Peace Commission teams where they may identify aggression if it occurs. It gives "strong moral support for the positive use of atomic power for the benefit of mankind." It condemns colonialism, warns against other forms of imperialism, defends regional associations for defensive purposes when subordinate to the aims of the U. N. charter.

Dr. John R. Mott (left), 90-year-old veteran of ecumenical student work.

As ways of relieving current tensions in a dangerously divided world, governments and peoples are urged to "continue to speak to one another"; nations to "devote their strength and their resources to meeting the peaceful needs of the citizens of their countries and above all to a determined common effort to secure a decent standard of living among poorer and underdeveloped countries." Statesmen, the press and leaders of public opinion are likewise urged to "refrain from words and actions which are designed to inflame enmity and hatred." Representatives of churches are advised "to visit one another so that they may gain a better understanding . . . and thus strengthen the bonds of fellowship and promote reconciliation of nations."

In harmony with the specific sugges-

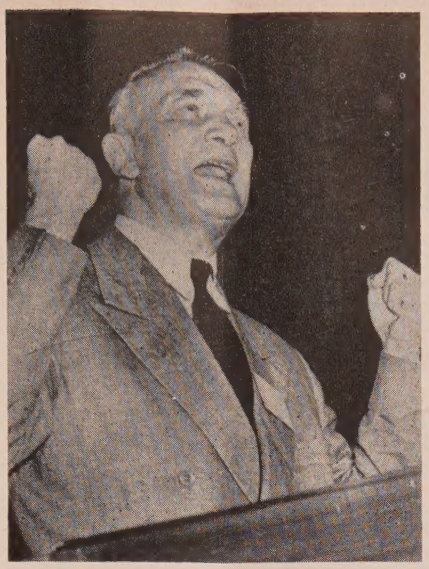
tion of President Eisenhower, the section urged "all church members to join in prayer to Almighty God that He will guide the governments and the peoples in the ways of justice and peace." The Assembly declared that increased sacrifices on the part of richer nations must speed progress in raising living standards in backward lands.

These and related recommendations are to be communicated by the Central Committee to member churches, and non-member church bodies, including those behind the Iron Curtain. All these churches are to be asked to forward the resolutions to their respective governments, together with the Assembly's repudiation of the contention that war is inevitable or living together in a divided world impossible.

Section V — Intergroup Relations

Suggestions regarding intergroup relations go far beyond those made in earlier ecumenical gatherings when it comes to specific and detailed repudiation of the many direct and indirect devices used to avoid the abolition of segregation in interracial situations. Notably there is specific declaration that there should be no church support for laws of a discriminatory character, even in the matter of marriage (now forbidden by law in many parts of the United States). Equally notable is the logical declaration, for those who believe that a man's first loyalty is to the laws of God, that Christians who feel compelled for conscientious reasons to break discriminatory laws should be defended by their churches.

Another resolution on racial equality emphasized the necessity of assuring to all "the free exercise (of the right) of responsible citizenship and . . . effective participation by the franchise in both local and central government activity." Hailing this as "one of the major problems of social justice in situations involving racial and ethnic tensions," the Assembly even went to the point of approving in principle the establishment of a special organization — "preferably a department" — to help member churches "in their efforts to bring the Gospel to bear more effectively upon relations between racial and ethnic groups." Such a department is expected to be shared with the I. M. C.



Professor Josef Hromadka of the Evangelical Church of the Czech Brethren, who declared for greater independence of the churches from all human economic or political systems.

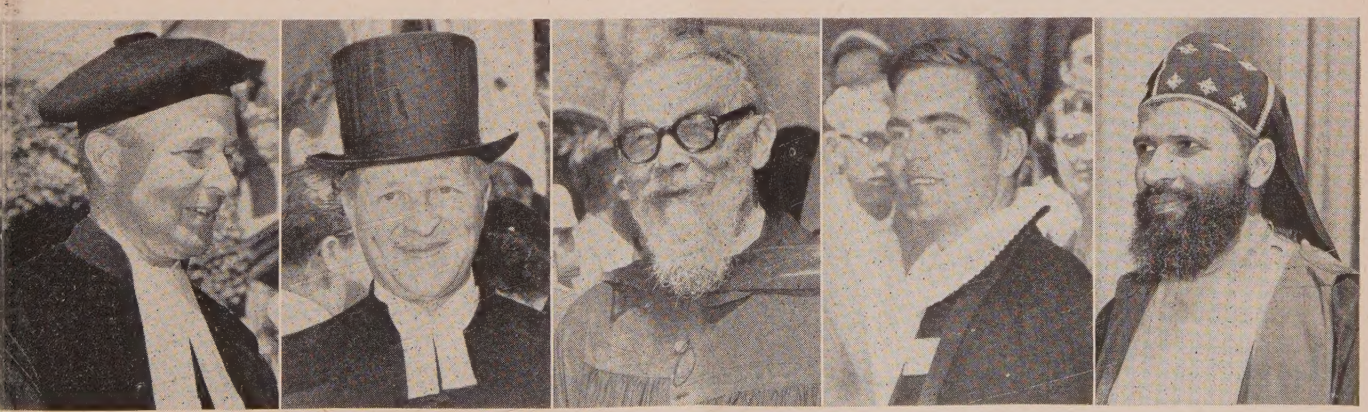
Section VI — The Laity

The problems of vocation — particularly among the lay folk of the churches — were seen by Section VI as taking on new characteristics because of the changes modern living has wrought in accepted patterns. "The real battles of the faith today are being fought in factories, shops, offices, and (on) farms, in political parties and government agencies. . . ." The Church is there in the person of its lay members. And therefore "the Christian who, for example, throws himself into the social and political struggle should be actively encouraged and considered a gain, not a loss, to the Church. There is need to change the atmosphere . . . of an old-fashioned, middle-class culture. . . ." There should no longer be so general a "tendency to choose the lay leadership of a congregation from among the white collar workers" since it "often prevents others, especially young industrial workers, from feeling at home in the church. . . ." Instead of appearing as an "escape" from the realities of contemporary life with its disillusionments and fear, its cynicism and hopelessness" the Church must help those now outside its life to look the real world in the face, and restore the meaningfulness of work through making it plain that God has called men into all the creative and constructive processes of life — not merely to the technical pursuits of what are ordinarily described as "religious callings."

These and other related parts of the Report of Section VI sound new notes in the areas where most of the Christians live — namely in what are known as lay callings and "worldly surroundings," where God's call to fruitful discipleship comes most insistently. They bear witness to the Assembly's disapproval of "a tendency in some sections of church life to be interested in man only as a soul to be saved without regard to his physical, mental and social welfare." When the right view prevails "all human life and work are transformed by hope in Christ." . . . And "all work honestly done, whether undertaken for the sake of earning a livelihood, or for the sake of community, or out of spontaneous joy in creative effort, has genuine meaning in the purpose of God."

* * *

In connection with the report of Section I, the Orthodox churches registered dissent with respect to the correct road to Christian union. But this occasioned no surprise or resentment among informed members of the Assembly. Their dissent at this point is only a bit more outspoken than that of others who hesitate to speak so frankly! But the Orthodox are working and will continue to work side by side with their Reformed and Anglican brethren, manifesting in wide areas their agreements as to the practical implications of the one faith. In almost all other cases at Evanston the Orthodox delegates voted for the re-



Picturesque church men from other lands at Evanston. Left to right: Rev. Pieter Fagel of Belgium; Dr. Aimo T. Nikolainen, Finland; Dr. Adolph Keller, Switzerland; Rev. Per Lonning, Norway, and Bishop P. Mar Chrysostom, of Malabar, India.

ports and actions favored by the great majority. When it is recalled that they were content to accept the other five sectional reports, the message, and the statement of the pre-Evanston Advisory Committee on The Christian Hope, there is plenty of evidence of their desire to continue fruitful fellowship with other ecumenically-minded Christians. No more than others were they of one mind at all points with respect to such matters as race, social issues, international relations, evangelism — they particularly disapprove of proselytism — or Christian vocation.

One striking difference between the impact of the Evanston consensus and what has come out of earlier world conferences is that, thanks to the contemporary mass media for communication, "for the first time the Church has been given its opportunity actually to address the world." And in the existence of a considerable body of agreed convictions and common counsel one sees signs of heartening advance. Yet, for the greater part, the Assembly was addressing the churches and not the world, although it was quite prepared to have the world listen to what it had to say!

Many see as one of the notable things coming out of Evanston the 51-page statement on The Christian Hope which was prepared by an Advisory Committee working for three years in advance of the Assembly. This much-discussed document, to which the delegates voted to add a number of observations, was commended to the churches for "study, prayer and encouragement" along with the additional memorandum which included the Assembly's own judgment that "even (our) difficulties provided us with a common bond, as confronted by this great theme, we saw our differences and agreements become diverse insights into its richness." This may well prove to be a widely useful formulation of the common faith of the ecumenical fellowship, particularly if the 163 member churches make serious efforts to acquaint their people with its contents.

Among other meaningful things done at the Assembly one should include the voluntary increase of the Central Office budget of the World Council by $86,000 to $441,000. This contrasts with the strenuous and successful efforts of the first Assembly to reduce the budget as presented by its own committee on finance. It betokens increased confidence. Coupled with the attitude of Europeans as expressed by Bishop Fugelsang-Damgaard, it is heartening as a practical evidence of working unity.

Two statements from behind the Iron Curtain, while not embodied in actions, are certainly significant. Dr. Guenter Jacob of East Germany said: "It is impossible to believe both in our Christian dogma and in the communist dogma which reduces God to a product of primitive mankind's anxieties and (reduces) Jesus Christ at best to a revolutionary who tragically failed." Even Dr. Hromadka, stormy petrel of many a debate, declared for a greater independence of the churches from all human economic or political systems. This bold repudiation of a cardinal tenet of communist ideology openly ranges him with those who do not believe Christians can identify Christ or Christianity at any point with communist faith.

Other things which should not be overlooked when one seeks to assess the work of the Assembly would include the emergence of clearer concepts of unity, more attention to the dramatic presentation of universal truth — particularly Biblical truths, the care taken to express the findings of the sections in simple and understandable language, and genuine — not merely symbolic — participation by several of the most significant persons in the contemporary life of the nations — e.g. President Eisenhower and Secretary Hammarskjold.

It was the continuous undertone of concern for the total welfare of mankind which has characterized the ecumenical movement increasingly and which most strikingly sets it in a category different from any national or international assemblies. In the light of this, Dr. O. Frederick Nolde trenchantly declared: "The Evanston Assembly has greater potential significance than any that could be convened by the governments of the world because it penetrates beneath the surface, goes to the spiritual and moral facts which must be found if problems are to be solved." And another trained and experienced observer, Robert Root, formerly on the W.C.C.'s Geneva staff, declared: "The Christian bond at Evanston proved far stronger than the forces of divisiveness which are operating in the world around us. . . . That there is a true worldwide Christian community was the great message to come out of Evanston — the World Council is more than a symbol; it is evidence today of the growing togetherness of the scattered family of Christ."

What will the holding of the conference mean for the future of the ecumenical movement and for world peace?

In one sense it is impossible to say at this hour. One who has experienced ten world Christian gatherings in a third of a century knows only too well how history mocks the prophets!

Not many will recall that the only thing the World Missionary Conference at Edinburgh in 1910 did officially was to appoint a "continuation committee." Yet out of that conference came more significant developments in the life of

(*Continued on page 24*)

HEARD AT EVANSTON

Bishop John Peter
Reformed Church of Hungary

"I believe that not only in our country but everywhere in the world where there are Christians, the churches ought to voice this independence of the church of all social systems courageously and more resolutely than heretofore."

Dr. Reuben Nelson
General Secretary, American Baptist Convention

"Whatever our religion may be, if religious conviction causes us to abdicate the throne of our intelligence and let someone else decide what we are to think, and do and be — then we are ready recruits for 'the man on the white horse' who may some day ride down the streets of our cities offering to do our thinking for us."

Dr. Ernest A. Payne
General Secretary, Baptist Union of Great Britain and Ireland

"The truth is that on the question of the ordering of the Lord's table, on the question who should celebrate the Holy Supper and who should partake, Christians — even the Christians associated in the World Council — remain divided. Each must obey his own conscience, standing himself answerable to his Lord. To try to force the conscience of another is as wrong as it is fruitless."

Dr. Benjamin E. Mays
President, Morehouse College Atlanta, Ga.

"Segregation based on color or race makes it impossible for the Christian of color to qualify; for one cannot change his color and he cannot change his race. And this restriction is tantamount to penalizing one for being what God made him and tantamount to saying to God, 'You made a mistake, God, when you made peoples of different races and colors.' "

Bishop Eivind Berggrav
Church of Norway

"Our unity in Christ does not call upon us to become one uniform church. . . . It would not be according to the New Testament if we aimed at one uniform Christian church. God loves differences and nuances quite as much as he puts his judgment on isolationism (as opposed to fellowship and communion) as well as on self-complacency. This, then, means that we have to stick to the truth as revealed to each of us."

The text of the message of the World Council is printed on page 20.

"My Mary was Born in Peas"

A Time to Recognize Migrants

By GERALDINE SARTAIN

WHO in America would like to know about all the Juans and Marias, the Bills and Sallys who olt northward by truck or jalopy each pring and spread out across the land, heir busy fingers picking and packing he food the nation eats?

The Juans and Marias, the Bills and allys are part of that vast migrant hrong, 2,000,000 strong, who give so nuch to the farmers, to the economy, nd to Mr. and Mrs. Average Citizen, ut who receive so little recognition for heir back-breaking work under the ummer sun.

This lack is about to be rectified. To ell their story to the many men and vomen who have never heeded it, even n communities where migratory workers tooping in the vegetable rows are a ommon sight, the Migrant Ministry has eveloped a plan for a nation-wide cele-ration.

"Migrant Meal" Plans

It is known as the Migrant Meal, and alls for local church and community roups across the land to join in serving dinner, or luncheon, during the tra-itional harvest or Thanksgiving season, nade up of the foods that migrants pre-are for market. Since they harvest all orts of fruits and vegetables and, in ome areas, work in fish and poultry lants, the meal can be full and varied. Local groups are asked to watch their iming on this event, however, so that will not interfere with the observance f World Community Day.

The celebration of the Migrant Meal ill serve a dual purpose in giving rec-gnition to America's migrants and in eking to win for them new friends and upport. In the towns and villages where he new project will be carried out, the ublic at large will be invited to attend, n order to reach a new audience, along rith growers, canners and representa-ves of other farm groups, mayors and eads of health, education and welfare.

A lively program will usually follow he meal, at which the annual trek of undreds of thousands of families to the pening fields will be recounted graphi-ally through drama and music, along rith the moving story of the Migrant finistry that serves their spiritual and uman needs. Some groups will put on migrant play or radio skit; others, a pirited report session or panel discus-on with records that include Southern folk melodies and typical music of the Spanish and Negro people.

The Migrant Meal project has been approved by several state migrant committees and by the National Migrant Committee. Details of the plan have been sent to state migrant committee chairmen and to executives of state councils of churches in the 25 states where migrant work is carried out by local church groups in cooperation with the Division of Home Missions, and to interested groups in states where no migrant work has been established as yet. United Church Women are encouraging the cooperation, too, of their state chairmen of Christian Social Relations and Christian World Missions.

A really great story of the Migrant Ministry can be told this year, for the summer and fall period was one of the most successful in the Ministry's 34-year history. A 300-member field staff, the largest ever, fanned out to the spots of heaviest migrant concentration all the way from the apple orchards of Washington to the cranberry bogs of Massachusetts.

Literacy Training Stressed

Aside from the usual ministration in the fields of worship services, daily vacation Bible school, child-care, handicrafts, recreation and personal counselling, the staff gave special emphasis this summer to literacy classes for adults and scouting for boys and girls.

Dr. Frank Laubach, father of the famous method of teaching native peoples to read and write, fascinated summer staff at the orientation sessions on the East Coast by demonstrating for them the simplicity and ease of his system. After this course, staff members rounded up eager migrants, and on summer evenings could be seen in the camps with groups of one to ten men and women eagerly learning to read in their native tongue—sometimes English; more often, Spanish. Often these migrants hurried straight from the fields to their classes, even delaying supper when necessary, so anxious were they to acquire the skill that is so basic to communication and to every-day living.

Migrants near Allentown, Pa., were particularly fortunate in having as their chaplain and teacher Rev. Raul Fernandez, former executive of the Cuban Council of Evangelical Churches, who was in this country to attend Princeton this winter. Mr. Fernandez is a pioneer in the Laubach method and wrote the Spanish primer which is in use in many remote corners of the globe.

With the cooperation of the State of New York, Mrs. Genevieve Randle, who launched literacy work there in other seasons, again taught Southern Negroes, who used to lament that they could not read the road signs as they were carried back and forth across the face of America by their labor contractors. One of them told his chaplain: "I can read figures, but I can't read writin', so when I'm on the road, I knows how far, but never where to."

When that particular student goes south this season, he will be mightily proud. For he will know for the first time in his life "where to" as the highway markers flash by. Many will have learned, too, how to pass their drivers' examinations, how to cash checks, how to sign their names to contracts, how to use a bank, the money order window of a post office, and a telephone.

Puerto Ricans near Lancaster, Pa., enjoyed a special canteen every Saturday night in the YMCA. There they studied English or their own native tongue, wrote letters, played games, listened to Spanish records and joined in singing their own haunting songs. One of the chaplains reported, "It makes them happy to feel sad as they sing their songs of home."

In Crystal City, Texas, and in many other places special classes were set up for Spanish-speaking migrants illiterate in their own language.

Ecumenical Work Camp

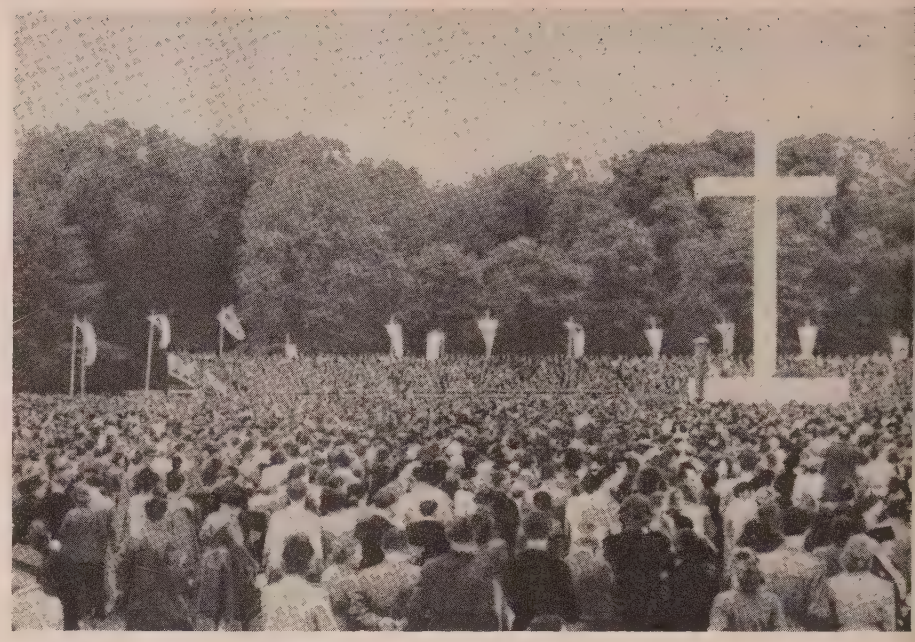
The West Coast prides itself on the success of an ecumenical work camp team recruited through the World Council of Churches for a summer experience in the San Joaquin Valley of California.

An occupational therapist worked with migrants in Marion, Ind., under the banner of community groups and the Migrant Ministry. In Michigan, a short-term hospitalization plan was initiated for migratory workers and their families. It included maternity benefits, a boon to those harried mothers who often have little care during childbirth and return in a few days to the fields.

June, July and August are thought of joyfully by the average person as the vacation season. To a migrant mother, however, so close is the identification of summertime with the crops and with her own toil at harvest time that she often dates her children's birthdays thus: "My Mary was born in peas; Joey in beans and Frances in tomatoes."

When the Bells Summoned a Half-Million

By WALTER W. VAN KIRK



Closing rally of first Kirchentag celebration held behind the Iron Curtain.

IN Leipzig, Germany, this summer I heard the bells of Christian joy and hope ring behind the Iron Curtain. The occasion was the Annual Congress of the Kirchentag of the German Evangelical Church.

The Kirchentag is a Christian laymen's movement quite without parallel anywhere in the world. It came into being in 1949, in Hannover. While primarily a movement within the German Evangelical Church, the Kirchentag is interdenominational and ecumenical in spirit and perspective. It is the last remaining bridge between East and West Germany.

The president of the Kirchentag is Dr. Reinold von Thadden-Trieglaff, who bears on his body the scars of Nazi and Communist persecution.

My colleague, Dr. J. Oscar Lee, executive director of the National Council's Department of Racial and Cultural Relations, and I were invited by Dr. von Thadden to attend the 1954 Congress of the Kirchentag which was to be convened for the first time behind the Iron Curtain, in Leipzig.

It was an unforgettable experience. On the way from the Leipzig station to my hotel I saw the flags and placards of the Communists. Here a gigantic picture of Stalin, there a likeness of Lenin, and elsewhere slogans of hostility toward the West, particularly the United States. Then my eyes fell upon the symbols of the Christian faith. Here the white and purple banners of the Church, there the Cross of Christ, and elsewhere the bells of the Kirchentag.

These bells, suspended from steel frames in strategic centers throughout Leipzig, were rung every hour from five o'clock in the morning until midnight. I went to one of the public parks to watch the bell-ringing ceremony. On the hour, three Germans took hold of the ropes and the bells sounded forth their message of hope in Christ. When the men tired, the ropes were picked up by volunteers from the assembled throng, boys and girls in their teens, old men, and mothers with little children tugging at their skirts.

There were present at the Kirchentag approximately 200 representatives of churches of other lands. Of the 15 Americans, Dr. Lee and I were the only ones to make the journey from the United States specifically for this occasion.

For the four days of the Kirchentag the many thousands of delegates met in groups for worship and Bible study, and for a discussion of such matters as youth work, social problems, Christian belief, the Church and the world.

A feature of the Kirchentag was the youth rally held in the Stalin Pavillion. The tower of this pavillion, hundreds of feet high, supported the Red Star of the Soviet Union, lighted by day and by night. In the rotunda was a huge statue of Stalin. One could see, hundreds of feet in the distance, the speakers' rostrum on which there had been mounted, for the Kirchentag, a gigantic Cross of the Risen Lord.

In this Stalin Pavillion 12,000 German youth assembled. The overflow — an additional thirty or forty thousand — was accommodated in the assembly halls of the Leipzig Fair Buildings. It had been decreed by the Communist authorities that the Kirchentag would proceed without reference to political issues. The Gospel could be preached, to be sure, but without political connotation or implications. How impossible!

It had been announced that the foreign guests would be introduced on this occasion. About this I was a bit nervous. Anti-United States propaganda had been seen and heard throughout Leipzig during the entire period of our stay there. Every day a motion picture was shown depicting the American clergy contriving with the scientists and the "warmongers" in the development of atomic and hydrogen bombs and other weapons of mass destruction. And now we of the American clergy were about to be introduced. At last the chairman said: "And now I wish to introduce our guests from the United States." Dr. Lee and I stepped to the platform. As we did so, the Stalin Pavillion echoed and reechoed with thunderous applause. Handkerchiefs were waved, shouts of greeting were heard, then more applause and still more applause. . . .

The friendship for the United States made manifest in the Kirchentag, cannot be bought with American dollars. Nor can it be engendered by tactics of political or military pressure. This sort of friendship is a thing of the spirit. . . .

The closing service of the Kirchentag was held in an open field on the outskirts of the city. Two years before, in Stuttgart, 250,000 people had assembled on a like occasion. But now, behind the Iron Curtain, how many would come to confess together their faith in Christ? At five o'clock in the morning, the pilgrimage of the faithful was already under way. At three o'clock Bishop Otto Dibelius announced that the police had informed him that 500,000 persons were present for this festival of faith. . . .

A word of caution. The Communist-dominated government of East Germany makes mandatory an educational program that is the very antithesis of Christian concepts. Christian parents and the churches are doing their best to instill in the minds of children and youth the fundamentals of the Christian faith. This ideological tug-of-war never ceases. The Leipzig Kirchentag demonstrated that, as of this moment, Christian belief behind that part of the Iron Curtain is strong and virile. But what about tomorrow? And next year? And the years after that? . . .

BACK FROM EUROPE—Ecumenical Work Campers arrive in New York aboard the *S.S. Seven Seas.*

Pick and Shovel Ambassadors

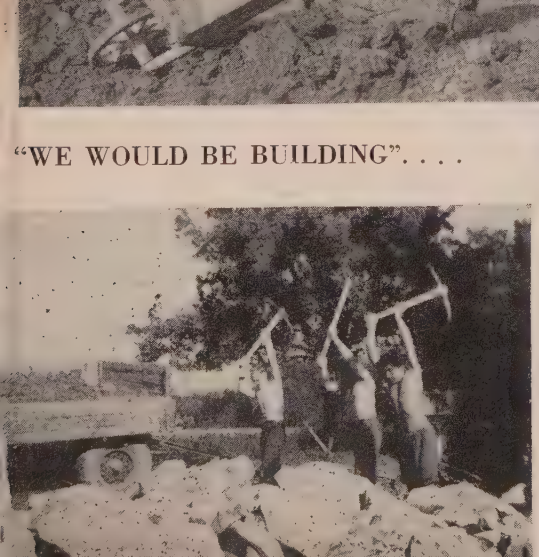
SIXTY-FIVE healthy, sun-tanned, young American college students arrived in New York harbor on the *SS Seven Seas* one day a few weeks ago—fresh from an experience none of them is likely ever to forget. For the last month they've been digging ditches, hauling cinder blocks, swinging picks and shovels, sawing wood and clearing brush in out-of-the-way places scattered from Sweden to Egypt.

Part of a group of 125 young people representing nearly 20 denominations, they have given up a leisurely summer vacation and the comforts of home to work side by side with nearly 1,000 students from a score of other nations to help build schools, playgrounds, churches, power dams, refugee settlements, roads and other projects.

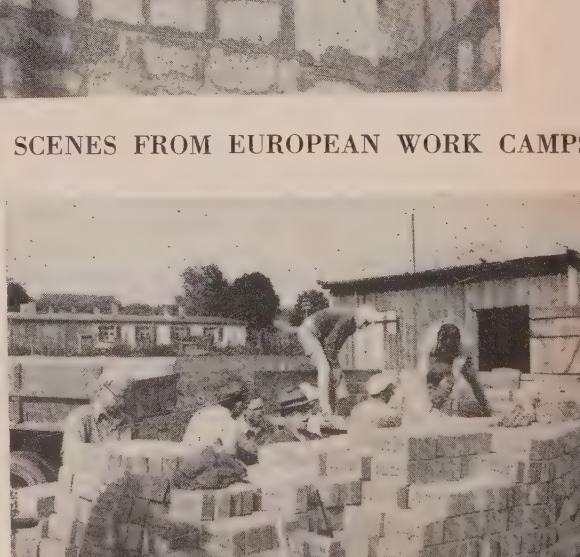
Living in near-primitive accommodations, under strict disciplines of work and faith—it was an experience totally unlike anything most of them had known before. Despite barriers of language and the initial problem of adjusting to the rigors of camp life, unusual customs, and unfamiliar ways of worship, the young campers gave glowing reports of their trip. Working, playing, worshipping and studying together, they said, they found their common Christian concern for others in need was stronger than differences of background or culture which might have tended to separate them.

Sponsor of the program, which included 33 different work camps in 22 countries — three of them in the U. S. — is the Youth Department of the World Council of Churches. In this country the project is administered by the United Christian Youth Movement of the National Council of Churches.

"WE WOULD BE BUILDING". . . .



SCENES FROM EUROPEAN WORK CAMP



A Guide for Christians in Daily Economic Life

Thirteen norms for guidance of Christians in their judgment of economic institutions and practices and in their personal decisions in their various occupations. From "Christian Principles and Assumptions for Economic Life," adopted by the General Board of the National Council of Churches, September 15, 1954.

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1. All ethical demands upon economic institutions must take account of the importance of efficiency and productivity in the satisfying of human needs, as essential marks of a sound economy which seeks the maximum welfare of the greatest number of people.

2. Christians should work for a situation wherein all have access at least to a minimum standard of living. Such a minimum should be sufficient to permit care of the health of all and for suitable protection of the weaker members of society, such as children, the sick, the aged, and the incapacitated. It should protect the able-bodied against hazards beyond their control.

3. All youth should have the right to equal opportunities to develop their capacities, in so far as society can provide them, through equal access to the means of health, education and employment.

4. Economic institutions should be judged also by their impact upon the family—which involves standards of living, hours of labor, stability of employment, provision for housing, and the planning of cities, especially in relation to their industrial development and the elimination of blighted areas.

5. It is a clear Christian responsibility to work against those special forms of economic injustice that are expressed through racial and other group discrimination.

6. Every able-bodied adult has an obligation and the right to an opportunity to serve the community through work. He should take responsibility for supporting himself and his family. As an employee he has the same obligation to do an honest day's work as his employer has for paying a fair wage. Full recognition should be given to work of women in the home and to the useful forms of voluntary work that both men and women are called upon to perform apart from "the job" in the narrow sense. Large-scale unemployment, or long-continued unemployment for any considerable number of persons able and willing to work is intolerable. It ordinarily indicates defects in or relaxation of social and economic safeguards. All practicable safeguards should be provided and maintained.

7. Economic institutions should make constructive use of such motives as the desire for economic security, the desire to improve the economic conditions of one's family, the desire for wider scope for one's capacities, the desire for social approval; but under Christian influences these motives should be kept in harmony with concern for the welfare of the community and with the individual's sense of Christian vocation. The Church should keep under the strongest criticism any economic institutions and practices which emphasize self-interest above social responsibility and which develop a moral climate within which the most highly honored success is in acquiring money. It should encourage economic practices and institutions which foster relations of mutual aid and cooperation.

8. Since private ownership of many forms of property is a stimulus to increase production of goods and services, and a protection to personal freedom, wider ownership among our people should be encouraged. But there are fundamental moral differences between the ways of acquiring property as well as between the ways of using it. Property, and position, too, which give men great power over the lives and economic situation of others, require constant moral scrutiny.

9. Great contrasts between rich and poor in our society tend to destroy fellowship, to undermine equality of opportunity, and to undercut the political institutions of a responsible society. Those who benefit by such inequalities are easily self deceived when they seek to justify their own privileges, just as others may deceive themselves by failing to recognize as envy their own feelings toward the more deserving or more fortunate.

Some inequalities of wealth and income are necessitated, in our society, both because of differences in service or function, and because of the great danger to freedom in trying to eliminate them completely. Christians should disapprove inequalities beyond the limits set by a broad view of justice and of the well-being of society. There is an unresolved dilemma here. On the one hand there is the Christian concern about injustice that may be involved in inequalities. On the other hand, there is the need of the incentive to initiative and productivity that is provided when income varies with contribution. Christian scrutiny should accept the validity of this experience but may well question many conventional appraisals of the value of a particular kind of contribution.

10. Economic institutions should not restrict political freedom of any person and their participation in the common life. Such freedom tends to maintain a balance between the necessary role of government at its various levels, on the one hand, and, on the other hand, the activity of private business, labor unions, and many other types of voluntary organization.

11. Economic decisions are in increasing measure group decisions, involving often political as well as economic forms of organization. The Christian's vocation includes his finding his place within those political and economic movements which hold the greatest promise for the realization of the purposes indicated in this statement.

12. Christian responsibility for economic life must take into account also the needs of the whole world. The response to these needs involves the relation between production, distribution, and population. In some situations attention must be given to education for population control or to opportunities for migration; in others, to increase of productivity, and, in still others, to the elimination of artificial barriers to distribution. The relation between the obligation of Christians in the United States for preserving the health of economic institutions in their own country and their responsibility to people in the less favored countries often involves difficult moral problems. Every national policy should be viewed in relation to its consequences for the lives of people everywhere. Consideration must be given to its effect upon good relations between nations and upon the development of a peaceful world. We should practice tolerance toward the economic experiments of other peoples, in their exercise of freedom, though Christians will judge such experiments by the same basic moral standards that we apply to our own.

13. In recent generations there have been great movements of protest against unjust inherited privileges and institutional relationships. Christians may properly welcome the rise of such protests, as distinct from some of the methods used or the outcomes of many such movements. Sometimes movements of social protest have rejected the Church and Christian faith and have developed ideologies, often based on illusory hopes, that have become for millions of people inadequate substitutes for religion. The Christian Church should do all that it can to disclose the illusions in these ideologies and to confront the world with the Gospel in its fullness; but at the same time it should in humility not forget that it has often obscured the radical ethical demands of the Gospel and that it shares responsibility for the resulting spiritual confusion.

We Share Our Surplus

CONSCIOUS of the need and hunger of millions of the world's people, most Americans sitting down to the traditionally overloaded Thanksgiving Day table have experienced uneasy twinges of conscience. This year, however, they may be able to rest a little more comfortably.

On Thanksgiving Day, the time when the nation gives its thanks to Almighty God for the bounty of the season's harvest, churches in thousands of communities will mark the launching of the greatest world-wide food relief program in their history — a program which will at least quadruple the number of overseas hungry and undernourished it is possible to aid.

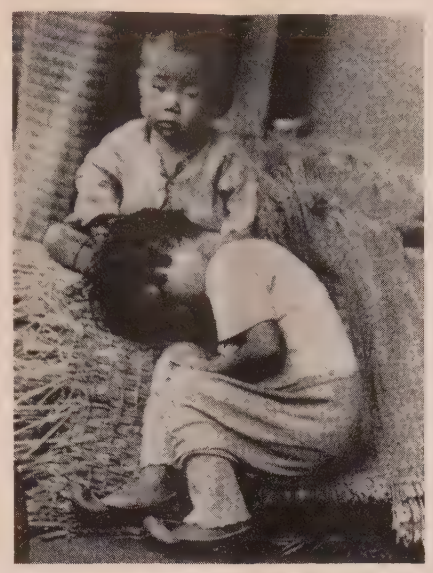
The undertaking is the immediate answer of the churches to the challenge and opportunity for greater service made possible by national legislation this summer making largely increased amounts of government surplus foodstuffs available to the world-wide relief agencies of the churches for free distribution abroad.

At special services on Thanksgiving Day, churches across the nation will launch the three-year interdenominational nation-wide "Share Our Surplus" appeal for $7,500,000 to finance the program. Administering the project for its 36 Protestant and Eastern Orthodox member-communions will be Church World Service, the relief wing of the National Council of Churches.

Through the "Share Our Surplus" program, a minimum of 500,000,000 pounds of government surplus foods and commodities—wheat, cotton, cotton seed oil, corn and corn products, butter, cheese and powdered milk—valued at more than $150,000,000 at wholesale market prices here, is projected for free distribution abroad during the next three years.

Announcement of the program was made by Mr. Harper Sibley, chairman of the Department of Church World Service, after a long series of conferences with denominational leadership and overseas relief program executives. Mr. Sibley said the program is already under way with the request to Washington for clearance and delivery of a shipment of more than three-quarters of a million pounds of butter, one-half a million pounds of cheese, one-half a million pounds of milk, and nearly 200,000 pounds of cotton seed oil from surplus supplies.

The Agricultural Trade Development and Assistance Act of 1954 recently passed by Congress and signed by President Eisenhower contemplates enabling the voluntary agencies to plan their programs for more than one year at a time,



Many thousands like these homeless Korean orphans will be helped by the new Church World Service project.

and a three-year limit placed on part of the legislation was the factor determining an initial three-year period of programming and appeal for funds to implement the distribution of surplus foods.

"These commodities from our overabundance," Mr. Sibley said, "constitute the greatest relief bargain of all time.

"The only thing asked of our people in moving these health-giving supplies to the homeless and hungry is the actual cost of administration and of distribution in the areas of distress. Most of the inland and overseas transportation is provided through government resources.

"Careful estimates of all the factors concerned indicate a total cost to CWS of not more than five per cent of the values of the commodities.

"This means that for every dollar contributed to this great work of compassion a total 20 dollars' worth of foods, at our current prices, will reach ill, under-nourished and destitute people throughout the world."

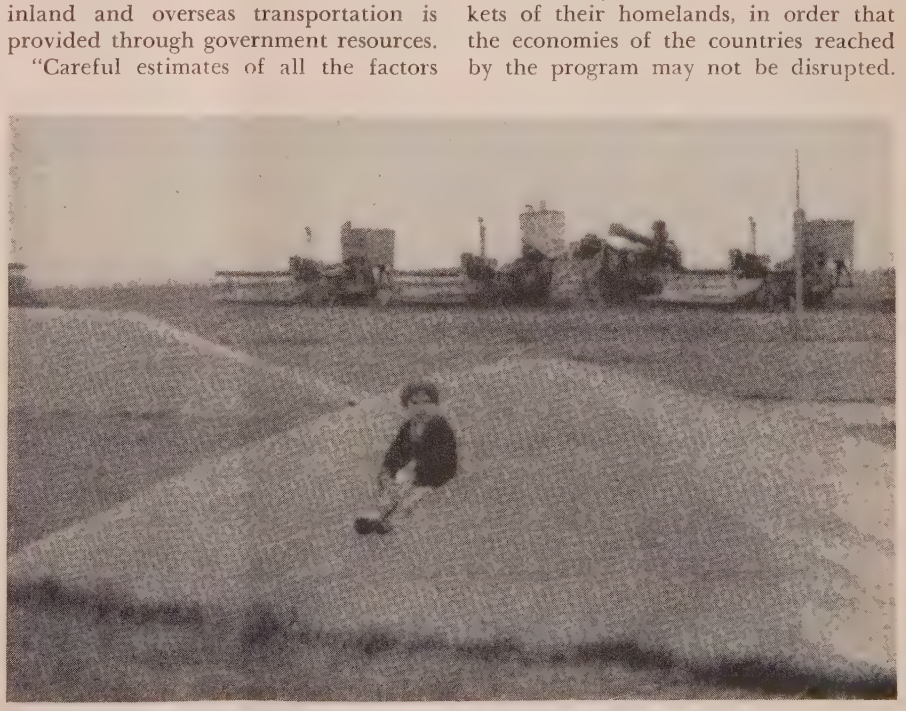
A widespread educational, inspirational and promotional campaign, designed to reach into Protestant and Eastern Orthodox churches throughout the entire United States and utilizing all media of communication in both church and secular life already has begun on a long-range basis.

Early shipments of supplies made available before Thanksgiving from the surplus stocks will be financed through advance gifts from denominational sources and other available funds of Church World Service.

Enthusiastic response of denominational leadership to the tremendous "Share Our Surplus" opportunity has already provided nearly a quarter of a million dollars.

The Christian Rural Overseas Program (CROP) of Church World Service will work in rural areas collecting from farmers of the nation commodity donations to multiply the great "life line" of foodstuffs for those in hunger overseas.

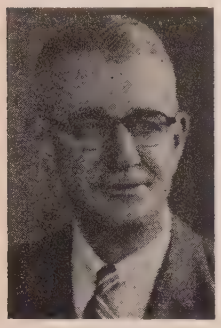
Strictly in keeping with the intent and letter of the enabling legislation, the distribution abroad will be to persons without means to earn or funds with which to buy similar foods in the markets of their homelands, in order that the economies of the countries reached by the program may not be disrupted.



Wheat like this in Kansas, left in piles on the ground awaiting transportation to government surplus or other warehouses, is made available for free distribution to the needy. As of March, 1954, the government was holding 500,000,000 bushels.

Council Personalities

More and more social workers are realizing that ultimate security for people in need does not lie solely in a relief check, or better housing, or any number of the other things we work for. People are looking for the ultimate answer that only religion can give. This, believes *John Park Lee,* chairman of the Church Conference of Social Work, explains in large part the revival of interest in Christian witness in social work.



LEE

Mr. Lee is in a good position to evaluate the trend. Both as chairman of the Conference and as director of the Division of Welfare Agencies of the Presbyterian Church, U.S.A., he is in constant touch with welfare workers in both church and secular agencies. To him the job of carrying the convictions of the Christian ministry into the offices and programs of public and private agencies seems an essential part of the church's task.

A native Philadelphian, Mr. Lee got his introduction to the social work field when, as a Phi Beta Kappa graduate from Princeon, he did publicity for a New York agency handling the account for the Presbyterian Church's pension board. He became acquainted with the Philadelphia welfare scene while covering the agency "beat" for the city's now defunct *Ledger* and *Record* newspapers.

His varied career includes: four years as assistant to the secretary of the Department of Banking of Pennsylvania and later deputy treasurer of the city and county of Philadelphia; three years during World War II in the Joint Intelligence Center at Pearl Harbor; four years as assistant to the president of St. Luke's and Children's Medical Center in Philadelphia and business manager for the hospital's clinic for alcoholics. Since the National Council of Churches was formed in 1950, he has served as a member of its Department of Social Welfare.

Speaking engagements and field trips for the Presbyterian board keep him on the road about a third of the year, but he finds time to serve as an elder in Philadelphia's First Presbyterian Church and as a trustee of the Philadelphia Presbytery.

The office of tiny, energetic, gray-haired veteran National Council researcher *Inez Cavert* might easily double as the library annex. Bookcases on two walls are piled high. A small table catches the overflow of 25 or 30 volumes. A desk is covered with papers and more books. Only the rumbling sounds of New York traffic below jar the studious atmosphere. But the invasion of city noise is strangely appropriate. For, while books are the substance of Inez Cavert's job, the heart of her work is the insatiable study of the life outside.

MISS CAVERT

For close to 35 years she has been engaged in gathering, compiling and condensing information on subjects ranging all the way from U. S. labor problems and a study of the social aspects of broadcasting to socio-economic conditions in South Africa. First with the Federal Council of Churches and now as research associate with the National Council — she has worked on so many different projects that she cannot remember all of them.

The churches' curiosity to know the facts has led her on such far-flung documentary research expeditions as a survey of the Middle East situation in 1952; three separate surveys on women's work in U. S. churches; a review of racial problems in South Africa; a study of defense community problems, and in 1925, a documented survey of the effects of Prohibition which hit the front pages of papers across the country. She sometimes reads her way through ten or eleven thousand pages for each project!

Much of her time, too, is spent on answering hundreds of requests for information. Nobody — whether it's the eleven-year-old secretary of a Sunday school class or a student working for his Ph.D. — goes away empty-handed.

Miss Cavert's career as a researcher began in 1919 when — just a few years out of Vassar — she learned from her brother, Dr. Samuel McCrea Cavert, (later general secretary of the Federal Council of Churches and until recently of the National Council) about an opening in the Federal Council's research department under pioneer church research expert Dr. F. Ernest Johnson. In 1920 the department launched the first issue of its 4-page bulletin *Information Service,* for which Miss Cavert now does much of the writing.

Recently *Rev. Alfred Douglass Moore,* executive secretary of the National Council's Committee on World Literacy and Christian Literature, prepared a pamphlet explaining the self-perpetuating nature of the literacy system set up by Dr. Frank C. Laubach. Carefully delineating the "Each One Teach One" method which induces newly taught literates to pass their knowledge on to others and the system for training literacy workers, Dr. Moore assured readers of a promising outlook.

MOORE

While no one would question the importance of these factors, a perceptive reader will realize that much of the success of this world-wide literacy campaign is due to Mr. Moore's own efficiency, initiative and spiritual drive.

While he may not actually hand the eager illiterate his first primer, it is due largely to his efforts that the material and the teacher are available. Since 1945, he has been most directly the man behind the man behind the book. He arranges the annual six-months foreign tour of the literacy team and, with his colleague Dr. Frederick Rex, is in constant touch with mission groups in areas in which literacy campaigns are in progress and with Christian literature producing agencies abroad.

Seemingly undismayed by the tremendous job still to be done in reaching any sizable percentage of the world's "silent billion" illiterates, Mr. Moore, like his good friend and colleague Dr. Laubach, has what amounts to a native genius for picking out hard jobs.

While still a student at New York's Union Theological Seminary, he chose as his field assignment work with boys at the Church of the Sea and Land on the city's infamous lower East Side, and, following his marriage to Ruth McKelvey, who was working with delinquent girls, served as assistant pastor and pastor there for three years.

In 1921, at the request of the Methodist Episcopal Church, the Moores moved to Nashville, Tenn., where Mr. Moore joined the staff as an editor for its Sunday school publications. In 1922, he was named editor of *Target,* and in 1926 he also took on the editorship of *Classmate,* a magazine for young people.

In 1945 the Moores returned to New York and now live quietly in suburban Chappaqua.

Outlook

Utility or Fertility?

MANY people, both within and without the churches, are still asking themselves and others "What will be the *results* from Evanston? What did the World Council Assembly *accomplish?*" The mere fact of such serious questioning is in itself significant as indicating that Evanston registered widely as a major event. But one is reminded of the wise words of Dr. Henry Sloane Coffin in one of his earlier books. He says that everyone seems to want Christianity to do something, to be immediately *useful,* whereas the real function of the Christian faith is to be *fertile,* to stimulate the processes of being and becoming.

It is well to remember that the Assembly was intended to be not so much a legislative body as a consultative one; its purposes were inspirational more than operational. It will be judged in years to come not by what formal deeds or decisions were recorded, but by what seed-beds of thought and action were ploughed, fertilized, and planted, to be reaped "in due season," "if we faint not."

Perhaps the most important single factor to be noted was the strengthening of the "togetherness" that was proclaimed at Amsterdam. Despite all the differences, and the bitter tensions over some issues, perhaps even because of them, there emerged a wholesome sense of a greater inclusiveness under the Lordship of Christ. There was indeed a fundamental unity more real than apparent — unity of allegiance, unity of devotion, unity of purpose.

If there was any expectation that Evanston would produce signs of speedy amalgamation into one superchurch, that, of course, was a false notion. Rather there was a fortnight of intimate and understanding *fellowship in Christ* that created an atmosphere of mutual respect among the various elements within the Una Sancta.

If there were those who looked for clarification of theological concepts and interpretation concerning the Second Coming and other profound matters, they looked in vain. It is doubtful if many deeply held beliefs were modified, or uncertainties resolved, but it is sure that there was stimulation and mellowing of thought, and a considerable widening of horizons for clergy and laity alike.

If there was expectation that Evanston would or could do something to eliminate forever the threat of atomic warfare, or to abolish social injustice, or to exert any immediately determinative influence in any other field of human affairs, such wishful thinking was bound to go unrealized. Nevertheless, the churches through their representatives flinched from no problem in their frank discussions, ignored no areas of failure, but faced up boldly to the whole meaning of the Christian faith in today's world.

And during all those too busy days the integration of the entire program through periods of worship set a spiritual tone of inward harmony for all the proceedings. Even the sidewalk conversations, and the night-long wrestlings of drafting committees seeking the best formulations of essential ideas and agreements, were under the pervasive awareness of the single great theme of the Assembly — Christ, the Hope of the World.

The various statements by the Sections, as well as the Evanston Message itself, need no further review or comment. They served notice to the world at large that there are millions of Christian men and women who take their calling and discipleship seriously, who intend not only to stay together, but to study together, and to pray together, and to work together in the common tasks of living.

What happened? What resulted? Who can say superficially, or by what criteria of success should Evanston be judged? The issues are now in the hands of God, as we try to discover and do His will. "The church knows that in obedience and prayer our efforts will bear fruit. He who called us is faithful, and He will do it."

Reformation Sunday

WHAT was proposed as a theological debate became a turning point of history. On the eve of All Saints when Luther posted the Ninety-Five Theses on the door of the Castle Church of Wittenberg a movement was born which was to affect the religious and social course of mankind.

Protestants are proud to be known by the name. Their minds go back to that German priest who challenged the hierarchy of the Roman Church to restore the essentials of the Christian faith.

Reformation Sunday, October 31, gives us an unparalleled opportunity to lift up these qualities of our Protestant heritage.

One of the best ways of doing this is in a community-wide meeting on Reformation Sunday afternoon. An outstanding preacher is chosen to deliver the message. Combined choirs furnish the music and a fine order of service guides the congregation in worship.

The community-wide service makes a testimony to our unity within the Protestant tradition. We are one body. And we seek every means to make that proclamation to men.

Within the local church there are many ways of observing the day. Some churches hold special early morning communion services. In nearly every case churches observe the day by singing Reformation hymns and listening to a sermon on the great themes of Protestantism.

The emphasis of the day is not *against* anyone or any faith. It is a positive affirmation. It is the message of what Protestantism stands for. It need not be a day in which we call for division, but for greater unity.

The observance of Reformation Sunday is growing both in congregations and in communities. We are finding a new challenge in the essential truth of our Protestant faith. On the basic elements of our faith there is unity. And in that unity there is a powerful evangelistic resource.

Outlook

Old Book Rediscovered

THERE was a time in ancient Israel when the words of God's law had been lost. Rediscovered in the reign of the youthful Josiah, they stimulated a notable awakening of religious feeling and a great moral cleansing. Idols were torn down, astrology was abandoned, heathen immoralities were corrected. Since that day, the Gospel has been added to the law, but to many the Bible is still a hidden book. The inevitable result is chaos in the social order, with men's hearts failing them for fear. New idols have been set up; many metropolitan newspapers carry a daily column of astrology; some of our contemporaries even have the temerity to argue that if enough people do wrong it becomes right.

In the midst of this situation it is heartening to note the number of people and groups that have been rediscovering the Bible. Some have come to this discovery by way of science. An industrial chemist reports that Moses' technique in making desert water potable had proved helpful to him as he tried to improve the water supply of a western Pennsylvania city. A heart specialist thought his training in medicine enabled him to discern in the old words a significance that had been missed by those whose knowledge was mainly in the realm of theology.

Happily, we in America have had for two full years now since Sept. 30, 1952, the Revised Standard Version, and the number of copies of that in circulation suggests that many of our fellow citizens, too, have rediscovered God's Book. Some have found enrichment by the simple rearrangement of English words. "God sent not his son into the world to condemn the world; but that the world through him might be saved," is the King James rendering of John 3:17. A conservative minister thought the Revised Standard much more adequate: "God sent the son into the world not to condemn the world." "That is true, he said, "God did send his son into the world, whereas it gives a false impression to start out, 'God sent not his son into the world.' "

A young minister found that the Revised Standard Version gave him a new effectiveness in the pulpit. Another found it a remarkable aid in pastoral ministry. "I am young and inexperienced," he said, "but when I take this with me into the homes of my people, it invariably opens up fruitful conversation."

It is well recognized that those with a philosophical approach to religion have recently been turning more and more to the Bible for light and leading. A European theologian in this country at the Evanston meeting of the World Council of Churches said, "I have never been as Biblical in my theological thinking as I am now."

Who can measure the possible effect upon our common life that so many are rediscovering the Bible? Here are those eternal realities of the spiritual world by means of which faithful souls in every age have borne steadfast witness and done heroic deeds.

Social Security for Ministers

AS A RESULT of the social security amendments of 1954, the protection of Federal Old Age and Survivors Insurance has now for the first time been made available to ministers of religion.

The coverage of ministers is for services performed in the exercise of their ministry. It is to be on an individual basis, optional with each minister. It will not involve participation by their churches or other employing organizations. For coverage purposes, employed ministers will be regarded as self-employed.

Specifically included among those who may be covered by social security are American ministers serving in foreign lands as missionaries.

The new law permits a duly ordained, commissioned or licensed minister to obtain social security coverage by filing a certificate indicating his desire to be covered as a self-employed person. In general, the minister will have two years after January 1, 1955, or after he first becomes a minister, whichever is later, in which to take advantage of this provision. An election of coverage once made will be irrevocable.

The manner in which the law has been applied to ministers is entirely consistent with the position taken by the General Board of the National Council, which held that because participation in the system of social security was a matter of conscience with many ministers, their coverage should be on a purely voluntary basis. The Congress gave sympathetic and understanding hearing to the testimony of the National Council and other church bodies, and the result is a law that recognizes fully the special relationship of the church ministry to this government program and the peculiar conditions of employment found in the various churches. For their understanding and constructive approach to the special problems of ministers and social security, we express our appreciation to the members of Congress.

It now becomes incumbent upon every minister to give earnest thought to the choice before him. He will want to make a completely free decision, with the guidance of his own conscience and in the light of all the facts. His decision will be a vital one for him and his family, and once made it cannot be changed.

The denominational offices also must give serious thought to their responsibilities for helping their ministers to make sound decisions and for achieving a proper relationship between social security protection for ministers and existing church pension plans. What ministers now need most is to be supplied with facts—facts about the new law, about the operations of the social security system, about the steps they must take to qualify for its benefits if they wish to do so.

For most ministers, the opportunity to come under social security will be open for the next two years, but earlier action will mean greater protection, and both ministers and church bodies will want to make the fullest and best use of the time allowed for the important decisions to be made.

The CHURCHES WORKING TOGETHER

Dayton Council Launches TV Series

The Church Federation of Greater ayton, O., in cooperation with the ational Council of Churches, on Sepmber 26 launched an experimental 13-eek television series designed as a "new pproach to Christian leadership train-g" in the area of family life.

The first of its kind in the nation — ie weekly half-hour series titled "Bless his House" is beamed to an audience a 10-county area surrounding Dayton. ne hundred churches in the neighbor-ood are cooperating in the plan by nrolling members of their congrega-ons in study groups which will watch ie programs together and then hold iscussion sessions following the tele-sts. There is also an enrollment plan r interested individuals. The federa-on held an orientation course for urch discussion leaders prior to the art of the series and is providing study ides and other material.

Dr. Frank Slutz, widely known edu-tor and counselor, is the program's atured personality. Program subjects, l in the general area of Christian fam-y life, are: characteristics of a Christian me, outside forces influencing the mily, parents and their relationship each other and to their children, ligious training in the home, recrea-on in the Christian family and a final ssion on home, church and school co-eration. The general format is a dra-atic presentation followed by a dis-ssion by Dr. Slutz.

Hours-Long Prayer Retreats in Southern California

A series of prayer retreats of several urs' duration has been inaugurated by mber congregations of the Southern lifornia Council of Protestant Church-in answer to what the Council de-ribes as a "spontaneous movement" for eper spiritual exploration among its embers.

Groups meeting from six to seven ours are centered on two questions: How can we find the will of God," nd, "How can we get power to do it?" eadership is provided by ministers of cal churches who meet with their con-regations in groups of from ten to 40 ersons. One aim of the program is to tablish unhurried prayer retreats as a ermanent part of the work of local urches. The council is suggesting that urches investigate the possibility of mploying a special minister for this rpose. A folder describing the retreats available to interested ministers and may be obtained from the Southern California Council at 3330 West Adams Boulevard, Los Angeles 18, Calif.

Survey City Church's Problems

Seventy years ago Henry Ward Beecher preached to congregations of 2,500 on a Sunday morning in one of the leading churches in fashionable Brooklyn Heights in New York City. Today the average attendance in the same church is only two or three hundred.

What the changing city and its constantly shifting population means to the work of the churches in the area is examined in a new survey recently released by the Brooklyn Division of the Protestant Council of the City of New York. Covering ten Protestant churches "on the Heights," the survey shows that the main problem facing ministers working in the area is that of reaching new residents.

The problem is complicated by at least two factors: the new young middle-class residents tend to move away to the suburbs as they prosper and have children; the Puerto Rican newcomers have a problem of assimilation because of a different language and cultural background. In addition, there is a preponderance of older people and few children and youth in the churches.

Of the ten churches studied, one showed an attitude of "isolation and withdrawal" toward the newcomers; two others were serving a special language group and the others were seriously trying to serve the needs of their new populations.

Local Council Incomes Up

The combined incomes of the nation's city, county and state councils of churches increased during 1953 by $1,059,460 over the previous year, according to a report issued recently by the Central Department of Field Administration of the National Council of Churches. The total income of 738 councils reporting in the survey was $7,161,292.

Mr. W. P. Buckwalter, Jr., director of financial counseling for the department, said the figure is actually "a most conservative" one as many councils did not report income from camps, conferences, subscriptions and other sources. The survey notes the largest source of income for state councils is from denominational budgets. For city and county councils, both those with paid leadership and those with volunteer staff, it is local church budgets.

N. H. Tackles Alcohol Problem

"What Should the Churches Do about Alcoholism?" was discussed at the Fourth Annual Seminar on Alcoholism held at North Conway, N. H., September 27 and 28.

The New Hampshire Council of Churches joined with the Division on Alcoholism of the New Hampshire State Department of Health and the Roman Catholic Bishop of Manchester, N. H., Most Rev. Matthew F. Brady, in sponsoring the conference.

For the first time the seminar brought together representative members of the clergy of the major faiths from all sections of New England as well as from other parts of the country.

After Dr. Selden D. Bacon, director of the Yale School of Alcohol Studies, had reviewed material discussed in previous conferences, Harold W. Demone, Jr., director of the Division on Alcoholism, told of New Hampshire's approach to the problem; Archbishop Cushing's representative, Rev. Thomas M. Foley, spoke on the Roman Catholic Church and alcoholism; Rt. Rev. Charles F. Hall, of the study committee on alcoholism of the Episcopal General Convention, discussed "some Christian teachings relating to the disease alcoholism," and Christian Science teachings on alcoholism were also reported.

John Park Lee, director of the Division of Welfare Agencies, Presbyterian Church, U.S.A., chairman of the Church Conference of Social Work, spoke and answered questions. Others on the program were Mrs. Marty Mann, executive director, National Committee on Alcoholism, and Ernest A. Shepherd, of the Florida Alcoholic Rehabilitation Program, president of the National States' Conference on Alcoholism.

The 100 per cent increase in enrollment over previous years was attributed by the founder of the seminar, Rev. David Works, rector of Christ Church, North Conway, N. H., to "the unity among all faiths against the public enemy which now darkens the lives of 24,000,000 Americans."

While the chief concern of the seminar was with the clergy and other church leaders who are called upon to give counsel to afflicted families, it was also interested in the job of reclaiming the individual alcoholic and restoring his faith and in the task of preventing alcoholism through education.

A Message to the World

From the Second Assembly of the World Council of Churches

To all our fellow Christians, and to our fellowmen everywhere, we send greetings in the name of Jesus Christ, as the hope of the world, and desire to share our faith with all men. May God forgive us that by our sin we have often hidden this hope from the world.

In the ferment of our time there are both hopes and fears. It is indeed good to hope for freedom, justice, and peace, and it is God's will that we should have these things. But He has made us for a higher end. He has made us for Himself, that we might know and love Him, worship and serve Him. Nothing other than God can ever satisfy the heart of man. Forgetting this, man becomes his own enemy. He seeks justice but creates oppression. He wants peace, but drifts towards war. His very mastery of nature threatens him with ruin. Whether he acknowledges it or not, he stands under the judgment of God and in the shadow of death.

Here where we stand, Jesus Christ stood with us. He came to us, true God and true Man, to seek and to save. Though we were the enemies of God, Christ died for us. We crucified Him, but God raised Him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in His risen and ascended power, He has sent forth into the world a new community, bound together by His Spirit, sharing His divine life, and commissioned to make Him known throughout the world. He will come again as Judge and King to bring all things to their consummation. Then we shall see Him as He is and know as we are known. Together with the whole creation we wait for this with eager hope, knowing that God is faithful and that even now He holds all things in His hand.

This is the hope of God's people in every age, and we commend it afresh today to all who will listen. To accept it is to turn from our ways to God's way. It is to live as forgiven sinners, as children growing in His love. It is to have our citizenship in that Kingdom which all man's sin is impotent to destroy, that realm of love and joy and peace which lies about all men, though unseen. It is to enter with Christ into the suffering and despair of men, sharing with them the great secret of that Kingdom which they do not expect. It is to know that whatever men may do, Jesus reigns and shall reign.

With this assurance we can face the power of evil and the threat of death with a good courage. Delivered from fear we are made free to love. For beyond the judgment of men and the judgment of history lies the judgment of the King who died for all men, and who will judge us according to what we have done to the least of his brethren. Thus our Christian hope directs us towards our neighbor. It constrains us to pray daily "Thy will be done on earth as it is in heaven," and to act as we pray in every area of life. It begets a life of believing prayer and expectant action, looking to Jesus and pressing forward to the day of His return in glory.

Now we would speak through our member churches directly to each congregation. Six years ago our churches entered into a covenant to form this Council, and affirmed their intention to stay together. We thank God for His blessing on our work and fellowship during these six years. We enter now upon a second stage. To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided. We therefore ask you: Is your church seriously considering its relation to other churches in the light of our Lord's prayer that we may be sanctified in the truth and that we may all be one? Is your congregation, in fellowship with sister congregations around you, doing all it can to ensure that your neighbors shall hear the voice of the one Shepherd calling all men into the one flock?

The forces that separate men from one another are strong. At our meeting here we have missed the presence of Chinese Churches which were with us at Amsterdam. There are other lands and churches unrepresented in our Council, and we long ardently for their fellowship. But we are thankful that, separated as we are by the deepest political divisions of our time, here at Evanston we are united in Christ. And we rejoice also that, in the bond of prayer and a common hope, we maintain communion with our Christian brethren everywhere.

It is from within this communion that we have to speak about the fear and distrust which at present divide our world. Only at the Cross of Christ, where men know themselves as forgiven sinners, can they be made one. It is there that Christians must pray daily for their enemies. It is there that we must seek deliverance from self-righteousness, impatience and fear. And those who know that Christ is risen should have the courage to expect new power to break through every human barrier.

It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread, and are compelled to live in conditions which mock their human worth. Does your church speak and act against such injustice? Millions of men and women are suffering segregation and discrimination on the ground of race. Is your church willing to declare, as this Assembly has declared, that this is contrary to the will of God and to act on that declaration? Do you pray regularly for those who suffer unjust discrimination on grounds of race, religion, or political conviction?

The Church of Christ is today a world-wide fellowship, yet there are countless people to whom He is unknown. How much do you care about this? Does your congregation live for itself, or for the world around it and beyond it? Does its common life, and does the daily work of its members in the world, affirm the Lordship of Christ or deny it?

God does not leave any of us to stand alone. In every place He has gathered us together to be His family, in which His gifts and His forgiveness are received. Do you forgive one another as Christ forgave you? Is your congregation a true family of God, where every man can find a home and know that God loves him without limit?

We are not sufficient for these things. But Christ is sufficient. We do not know what is coming to us. But we know Who is coming. It is He who meets us every day and who will meet us at the end — Jesus Christ our Lord.

Therefore we say to you: Rejoice in hope.

Evanston, Ill., August, 1954.

FOUR YEARS IN RETROSPECT

THE EYES of Christian America will be fixed on Boston late next month for the year's second great demonstration of Christian unity and interchurch cooperation—the Third General Assembly of the National Council of the Churches of Christ in the U. S. A.

Less than three months after the World Council gathering at Evanston dispersed to the corners of the world, 2,500 Protestant, Anglican, and Orthodox leaders of the U. S., including 650 voting delegates, will meet to judge the accomplishments of the instrument the churches created to carry out their cooperative work and witness. The meeting will be held, November 28-December 3.

Beyond appraisal, the delegates to the Council's highest policy-making body will plan for the future life of the churches together. They will pray, think, speak and act together, cognizant of the growing wholeness of the life of the churches evidenced in the four years since the Council was established.

In plenary sessions, to be held during the six days at the Hotel Statler, Assembly headquarters, the combined work of the churches will be under review.

In public meetings at Boston's famed Symphony Hall, throngs of thousands will join delegates to hear a cast of speakers headed by President Eisenhower.

On the Assembly's working level, communion representatives will convene in four parallel sections to discuss, appraise and examine the Churches' World-Wide Concerns (Section I), the Churches' Witness within the Nation (II), the Churches' Ministry to Specialized Groups (III), and the Churches' Nurture of their Members (IV).

Also in parallel sessions, the Council's four major divisions will be holding their annual assemblies, timed this year to coincide with the General Assembly.

President Eisenhower has been invited to address a mass meeting Thursday night, Dec. 2, according to the program announced by Dr. Truman B. Douglass, chairman of the General Board's program and arrangements committee on the Assembly. The President has told Council leaders he is eager to appear, provided affairs of state permit his absence from Washington. Invited to join the President on the same platform are Chief Justice Earl Warren, and Lester Pearson, Canadian Secretary of State for External Affairs and former Canadian Ambassador to the U. S. All have been invited to speak on the theme: Christian world leadership.

Following an afternoon worship service, to be conducted by Rev. Paul Scherer at the Old South Church, the Assembly will officially open Sunday evening with the first of three public gatherings at Symphony Hall. Hundreds of robed delegates will join in a processional into the hall where Governor Christian Herter will extend the official welcome of Massachusetts. Major addresses will be delivered by Bishop William C. Martin, president of the Council, and by Rev. George McLeod, of Iona, Scotland.

The accent will be on youth at a public meeting Tuesday night, when the Assembly will be host to perhaps 1,000 students and faculty from universities and colleges in the New England area. Between 500 and 600 students from the ten major New England seminaries, on invitation by the interseminary movement's regional council, are also expected to be in the audience that will hear a major address on Christian higher education by Dr. Robert L. Calhoun, professor of historic theology at Yale Divinity School.

Converging on Boston for opening day will be voting and alternate representatives of member communions; representatives of state and local councils of churches; consultants, including staff executives and members of the National Council and its units; visiting delegates; students of affiliated movements; fraternal representatives of other national groups; and a host of interested visitors.

Official business of the Assembly will get under way Monday morning when delegates convene to hear the keynote message on "The State of the Churches," by Dr. Roy G. Ross, general secretary of the Council. The address will comprise a report to the 30 constituent communions of their cooperative work through the Council's four divisions during the past biennium. The session will open with greetings from the churches of Massachusetts by Bishop John Wesley Lord, president of the Massachusetts Council of Churches.

Action to be taken by the Assembly at this and six other plenary sessions will include:

Nomination, election and installation of a new Council president and four vice-presidents.

Nomination, election and installation of the general secretary and associate general secretary.

A possible decision to hold Assembly meetings on a triennial rather than a biennial basis, with selection of the next host city.

Action on applications by nonmember communions to join the Council. (There is said to be a present possibility that applications may be submitted by two denominations.)

In plenary sessions on the final two days, the Assembly will receive and discuss the reports from the four Sections whose meetings will be held Wednesday night. At the meetings, Assembly members will weigh the Council's program as a whole in four major areas. They will discuss and determine what areas may presently be neglected, what activities have served their purpose and are not now essential, and what new programs may be needed for the future.

Fellowship highlight for the entire membership of the Assembly will be a banquet Monday evening, when Mayor John A. Hynes of Boston will extend the city's hospitality to the delegates. The major address will be delivered by Dr. Roland H. Bainton, member of the faculty of Yale Divinity School. The toastmaster will be Rt. Rev. Norman B. Nash, Protestant Episcopal Bishop of the Massachusetts Diocese.

Special luncheons are also scheduled on Wednesday by the Council's General Departments of United Church Women and United Church Men, and on Tuesday by the Divisions of Home and Foreign Missions.

On Friday, December 3, delegates will convene in two final plenary sessions to: discuss the reports of Sections III and IV to install new officers, to receive the message from the Council's new president, and to present the General Assembly's message to the churches and the nation.

A Tribute by Labor

Bishop William C. Martin (left), Council president, receives a check for $200,000 from Walter P. Reuther, C.I.O. president, at a luncheon in New York. This grant from the Philip Murray Foundation will be used to help finance the Council's educational program in the area of the church and economic life, and to establish a library and research center on the subject.

Parcels for Peace

CHRISTMAS IN APRIL — These two Italian youngsters can scarcely believe their own eyes as they examine their new shoes provided through funds given by American church women on World Community Day for the needy around the world.

By NANCY LAWRENCE

NOT LONG AGO a little four-year-old girl in northern Greece, her eyes bright with happy anticipation, opened a bundle of clothing —a warm wool dress, a cap and her first pair of good shoes in two years—vitally needed protection against the cold mountain winds of her native village.

In Hong Kong a refugee family, whose miserable hovel burned in the disastrous fire which swept the DP camp last Christmas night, moves into a new home in one of the city's mass housing projects.

And somewhere in Austria, a displaced family, newly established in one of the farm settlements, eagerly pulls the wrappings from cartons containing some of the basic articles of furniture and kitchen equipment they need to set up housekeeping.

Convinced of their obligation to share with these and others less fortunate than themselves, millions of American church women are stretching helping hands across the seas to give to the needy out of the great abundance of the nation's supplies.

Through their gifts of money and of thousands of pounds of vitally needed clothing, American women each year on World Community Day — traditionally observed on the first Friday of each November — give concrete expression to their concern for the sufferings of mankind, a concern which cuts across all geographical boundaries and lines of nationality, creed and race.

World Community Day, sponsored by United Church Women, a general department of the National Council of Churches, will be observed this year on November 5. With programs planned around the theme "Building Lasting Peace," the members of hundreds of UCW's affiliated state and local councils will meet together in local community observances to pray for world peace and dedicate their gifts of clothing, blankets, household linens, school supplies, shoes, diapers and many other materials.

In the 11 years since the founding of the observance, church women have contributed offerings totaling nearly two million dollars. Last year the amount given came to $99,000 and 361,000 pounds of clothing.

Having chosen as their secondary theme for the 1954 observance "Let the Children Come to Me," they will place special emphasis on collecting clothing for little children from one to six.

In addition to their material gifts the women will also bring special offerings for their world-wide peace work. A portion of the money given this year will go toward financing the sending of U. S. government surplus food commodities overseas. On the present world market, each American dollar donated results in 20 dollars' worth of goods delivered to the needy overseas.

Some of the funds will also go to finance the work of Miss Margaret Jaboor, the Chief Resettlement Officer working with the office of the World Council of Churches in Geneva, Switzerland. Through her office are processed the necessary papers for the thousands of refugees coming into the United States under the 1953 Refugee Relief Act. The offering also supports the church women's own official observer at the United Nations and their Christian Women's Action Program for Peace.

Confident that the United Nations is one of the best instruments for building world peace today, the women will again concentrate upon learning more about its work. As the third part of their three-part program of prayer, action and study, they will devote themselves to the study of the World Health Organization, a specialized U. N. agency. Study teams and neighborhood meetings will be organized. Many communities plan special radio and television programs and special dramatic skits dealing with the humanitarian work of WHO.

What the aid made possible by World Community Day means to its recipients is told in a letter of appreciation received recently. The letter states in part, "The hundreds of thousands of pounds of excellent material have brought comfort and help to thousands of families. . . . Nevertheless perhaps the greatest service is the message of love and concern which your gifts convey to people overseas. You are building for peace."

Chairman of the 1954 observance, Mrs. H. H. Kodani, of Pacific Palisades, Calif., in announcing plans for the day, pointed out that it is "far more than just a day. It is a daily year-round striving for justice and freedom for all men, a keeping open the pathway for peace, that Christ may walk therein and the world may follow in His footsteps."

PHOTO CREDITS IN THIS ISSUE

Cover, Religious News Service; pp. 3 and 5, Leon Hecht, Del-phi Studio; pp. 6-10; Religious News Service and Chicago *Sun-Times*; p. 12, Religious News Service; p. 13, Camcellare; p. 15, U. S. Department of Agriculture; p. 21, Irving Newman; p. 22, Unations.

Mass Media Aid Religious Institutions

During the month of November, for the sixth year, all the facilities of national mass advertising, by television, radio, newspapers and billboards, will be used in support of religious institutions.

The occasion is the annual appeal of RIAL (Religion in American Life) for a greater recognition of the value of religious worship to the family. Everyone is urged to attend and support the church or synagogue of his choice.

The RIAL program is sponsored by a laymen's committee composed of members of the three major faiths and headed by Charles E. Wilson, chairman of the executive committee of W. R. Grace & Co. It is directed by 23 national religious bodies.

The Advertising Council makes available the national advertising which, if purchased by a commercial firm, would cost about $5,000,000. The scope of this advertising can be seen in the following statistics from the 1953 campaign: television announcements on a total of 162 network programs; radio announcements on 249 network programs; 5,104 billboards, 9,111 platform posters, 66,819 bus and subway cards, 11,085 advertisements in 1,205 newspapers. It is estimated that the RIAL ads in 1953 would amount to 2,200 full-page ads in a newspaper the size of the *New York Times*. In a typical community, San Antonio, Texas, the 1953 campaign of RIAL led to increases in church attendance ranging from 6 per cent to 286 per cent.

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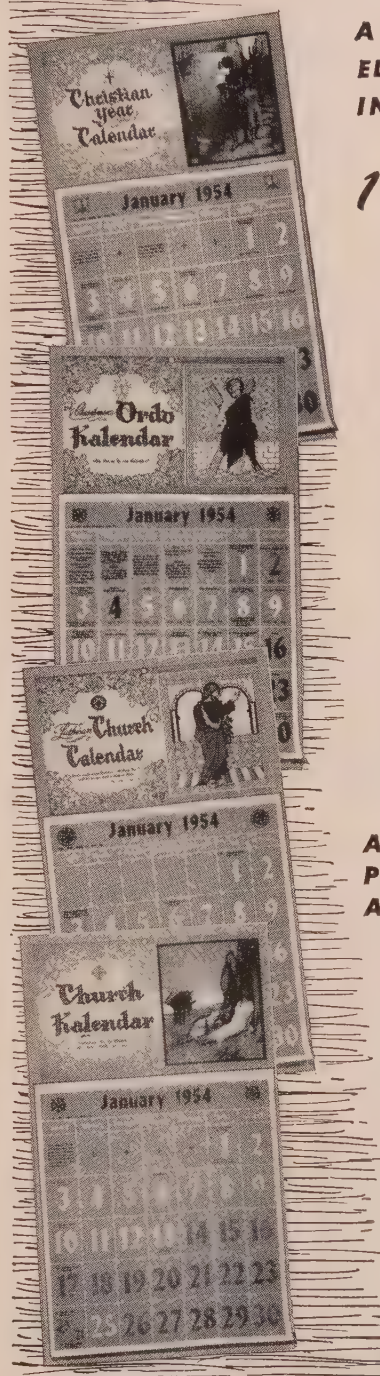

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Evanston Speaks

(*Continued from page* 10)

the Church — including ultimately the formation of both the I.M.C. and the W.C.C. — than from any other gathering of Protestants. (The Orthodox had not yet decided even to meet with their Protestant brethren and were to take a decade more before deciding to cultivate such contacts!)

Lowell once observed that the pressures of public opinion are like atmospheric pressures. People are not aware of them but they operate with tremendous results.

That this will prove to be true of Evanston is well illustrated in the news of what has already — less than a week after the close of the Assembly — happened in South Africa. There a national government which has declared itself for archaic racialism and professed to care nothing for the good opinion of the rest of mankind is obviously distressed over the fact that the delegates of the nationalist South African Dutch Reformed Church dared not vote against the Assembly's declaration that all racial segregation violates Christ's will.

This is but one area in which the consensus of Christians has formed most convincingly in recent times and found expression through the World Council in new and momentous ways.

Well may the churches throughout the world join with their delegates in the prayer with which the new Honorary President of the World Council, Bishop Bell, of Chichester, England, closed the final worship service:

"We give thanks for all that we have accomplished together and learned in our fellowship; for prejudices overcome, misunderstandings removed, sympathies enlarged, insight deepened, and for all advance that has been made toward a common mind. . . ."

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Close to the Denominations

(*Continued from page 5*)

ecognized alternately those who favored New York and Chicago. The principal rguments for New York were made by Rt. Rev. Henry Knox Sherrill, presidng bishop of the Protestant Episcopal Church and the National Council's first president; Francis S. Harmon, a member f the New York site committee; Dr. Glenn Moore, New York site committee hairman, and Methodist Bishop G. Bromley Oxnam.

Chief advocates for Chicago were Dr. ohn W. Harms, executive vice-president f the Church Federation of Greater Chicago and chairman of the Chicago ite committee; Mr. Robert E. Wilson, nember of the Chicago Committee of 00 formed by Midwest leaders to press he case for Chicago; and Rev. A. Dale iers of Indianapolis.

After the ballots had been cast, eight ellers retired to count them. And later, hen the official count was announced, Dr. Glenn Moore advised the Board that wo possible "attractive" sites in New ork City were under consideration. No ther mention of specific sites or offers f sites, in either New York or Chicago, as made. And by informal agreement, was decided to postpone any action n a site until after the Boston meeting.

To Square Resources With Opportunity

MORE than 1,000 church and lay leaders of the rural life movement in America will come together at Salina, Kansas, this month to wrestle with a stubborn fact: the decline in numbers and influence of the country church.

In three days of exchanging ideas, pondering the advice of experts and assessing the findings of study groups, the rural leaders hope to come up with at least some partial answers to the complicated problem.

Occasion for the meeting, October 26-28, will be the National Convocation on the Church in Town and Country —eleventh of an annual series now sponsored by the National Council of Churches through its Department of Town and Country Church.

"While the rural areas are losing proportionately in population to the urban, the church in the country is today actually responsible for more persons than ever," said Don F. Pielstick, department director who announced the convocation program. "The reason for this is that rural population is growing too, though more slowly."

"Thus there is no excuse for any let-up in our responsibility to the rural church," he said. "We need to give it a new vitality that will truly qualify it to lead in the spiritual life of rural communities. Both our responsibility and our opportunity for this are greater than ever today," he added.

A major goal of this year's convocation will be to dig into the why and wherefore of the loss of country churches, Mr. Pielstick asserted. He cited the experience of one denomination which in the last 40 years has been forced to close more than 1,000 churches, chiefly rural. A recent study in Iowa showed that 35 per cent of the people in the farm district surveyed had little or no church relationship — a surprisingly high figure, he said.

More important than studying the why's of the decline, however, is finding ways to stop it, Mr. Pielstick said. "And as we have found in the past, one sure way is to familiarize all rural leaders with proven methods, such as pooling the resources of several churches in one community to make the work of each more effective," he said.

Eight main speakers will address the general sessions of the meeting.

Guided by the theme, a United Christian Witness for Rural America, the conferring churchmen, farm specialists, sociologists and educators will study a wide range of topics in 16 seminars.

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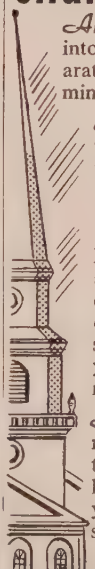

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World Order Day: October 24

World Order Day has special significance this year because it falls on the birthday of the United Nations, October 24. This day will be observed not only in the United States, but in many other nations around the world as United Nations Day.

The General Board of the National Council of the Churches of Christ in the U. S. A. calls upon ministers and laymen of its constituent communions to observe World Order Day with prayers of thanksgiving for the United Nations and of penitence for our failure to dedicate ourselves fully to the task of working for peace, justice, and freedom in the world of nations. We urge our churches to study the achievements, failures, and limitations of the United Nations as an instrument of cooperation and peaceful change. We call upon our people to support United States participation in the United Nations and in other efforts through which we discharge our responsibility to the world community.

—Adopted by the General Board, May 18, 1954

This year, instead of issuing a World Order Day pronouncement to be read from the pulpit, the Council has issued a program folder designed for use both on World Order Day, October 24, and throughout the year. It contains statements on the United Nations intended for public worship on October 24 and Biblical passages for World order sermons.

There is also a list of study pamphlets, educational aids and project suggestions for the local church and community, such as: a conference, discussion groups, visits to UN headquarters and the use of films and filmstrips.

It is also suggested that church people answer attacks against the United Nations, check with newspapers and radio stations to see that they give adequate coverage of the UN activities and foreign affairs in general, write to Senators and Representatives, and get acquainted with foreign students.

"Each One Teach One"

Dr. Frank C. Laubach, missionary-at-large, minister, educator and one of the world's foremost literacy experts, received a "Remembrance Book" containing some 200 letters of greeting from friends in all parts of the world at a luncheon marking his 70th birthday, held in New York recently. The book was presented by Dr. Alfred D. Moore, executive secretary of the World Literacy and Christian Literature Committee of the National Council's Division of Foreign Missions, which sponsored the luncheon. More than 150 friends and associates gathered to honor Dr. Laubach, whose unique literacy program is credited with teaching millions of the world's "silent billion" illiterates to read and write their own languages.

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BOOKS

The Teaching Ministry of the Church

By James D. Smart, Westminster Press, Philadelphia, $3.00.

This promises to be the book to which people will turn, for many years to come, as the most thoroughgoing treatment of the educational philosophy of the local church. For his role as a guide Dr. Smart has had a unique experience. He was the editor-in-chief of the new curriculum of Christian education for the Presbyterian Church in the U.S.A., hailed as the most significant advance in a generation in re-thinking the whole program of the church for children and youth and adults.

Although grateful for the religious education movement of the last half-century, Dr. Smart claims that it has been gravely deficient. It has, according to his diagnosis, given us many better methods but has been "singularly vague and ineffective" in relation to the more fundamental aspects of the task. More particularly, it has failed to give an understanding of the nature of the Gospel and of the Church and has thus tended to have more rootage in modern secular education than in the distinctive heritage of the Church. Some of the religious education of the last fifty years, he frankly says, ceased to have any real Christian content. Its lack of theological and Biblical foundations resulted in something hardly distinguishable from "character education" of a humanistic type.

Over against this trend Dr. Smart now sees a recovery of Biblical theology in religious education. By this he does not mean formal indoctrination but maintaining a positive sense of direction governed by the great convictions that lie at the heart of the Christian faith and making those convictions relevant to the life of today.

Involved in this emphasis on the Biblical and evangelical aspects of the educational program is a recognition that the world in which Christians live is not as friendly to the Christian faith as we have assumed. The idea of a few decades ago that the Kingdom of God is "just over the top of the next hill" is entirely rejected. The great need in a world in which the truth of the Gospel and the prevailing secular culture are in conflict is to train Christians who will bear a positive Christian witness, who have a deep sense of mission, who think of themselves as "missionaries" in their communities, and who constitute "an evangelizing Church."

This book is a rare combination of educational competence, evangelistic spirit, and theological vigor.

—Samuel McCrea Cavert

Christian Values and Economic Life

By John C. Bennett, Howard R. Bowen, William Adams Brown, Jr., and G. Bromley Oxnam, Harper & Brothers, New York, $3.50.

The application of ethical and spiritual values and standards to modern economic life and its problems must be of never-ending concern, if we are to live together as a society respecting our religious foundations, our democratic traditions, and our heritage of individual freedom. The central issues involved in this concern are admirably presented and discussed, from a Christian point of view, in this fifth volume of the study undertaken by a department of the Federal (now National) Council of Churches. The results of the investigation and discussion in the previous volumes are carried to a wider field—both of economic problems and of the reading public.

Following a brief and simple Preface by Professor John C. Bennett, Bishop Oxnam contributes three striking chapters on "The Christian Challenge," in which he states the basis of Christian concern, relates the "amazing" progress of our economic system toward higher moral standards during a half-century,

(*Continued on page* 28)

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BOOKS

(*Continued from page 27*)

and discusses the present indications and the desirable direction of continuing change.

In Part II, an economist, Professor Bowen of Williams College, explores the goals or values of economic life, by which economic institutions, policies, and decisions may be judged, drawing on and briefly summarizing the content of earlier volumes. Besides the "overarching aim" of "Christian love," he discusses productivity, fellowship, security, freedom, justice, personal adjustment, and several other goals. In another chapter he treats of some major economic problems and the conclusions regarding them reached in the study.

Dr. William Adams Brown of the International Studies Group of Brookings Institution makes a notable contribution (Part III) on "Some International Implications of Christian Economic Ethics" —which by itself would deserve an important place in the literature of international economic relations. The technical and moral problems that confront our government and our people in this regard are treated with a rare combination of intimate understanding, ethical sensitiveness, and practical wisdom. His analysis of "America's International Economic Responsibilities" (Chapter 7) furnishes wholesome, timely, and realistic reading for "isolationists" and "internationalists" alike.

Part IV, "The Main Issue," includes another chapter by Professor Bowen devoted especially to "a narrowing of the distance between ethics and economics," so that their respective contributions "can be joined for achieving a more coherent social policy." Then Professor Bennett, in the two following chapters, sums up, with his own interpretations, the whole exploration of the relation of Christian ethics to technical issues, to economic "systems," to distribution of wealth and income, to motives for economic activity, to consumption, and to forms of power. Many readers will find a shift from the author's earlier emphasis and his former attitude toward economic "systems," though not in his foundations or values. For America he believes in a continuing "experimental modification of capitalism to meet particular needs," rather than development of "a dominantly socialistic type of economy," in which the advantage of "the many centers of power" might be lost. Neither extreme individualists or extreme collectivists will be pleased with Professor Bennett's views as he writes in the perspective of 1954; at least he expressed the hope of such disapproval in his section on "State Intervention and Free Enterprise."

Altogether this volume provides a thoughtful and readable survey of the study that has been going on for several years, also some expansion of its applications.

—CHARLES H. SEAVER

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At all bookstores, **THE WESTMINSTER PRESS,** *Phila. 7*

If You Marry Outside Your Faith

By JAMES A. PIKE, Harper & Bros., New York, $2.50.

This book by the dean of the Cathedral of St. John the Divine in New York is written both for those who give counsel concerning so-called mixed marriages, and for persons contemplating such a marriage. Dean Pike cites evidence that mixed marriages are more numerous now than in earlier days, and that they have become of much concern to marriage counselors and religious leaders. Mixed marriages have been increasing in frequency in spite of the fact that the various churches take a "somewhat dim view" of them.

Forty-four actual cases are cited, and Dean Pike, who was once a practising lawyer, does much of his writing in terms of those cases. Official positions of many religious bodies are also summarized. There is a chapter on Christian-Jewish marriages. Many of the difficult cases involve Protestants and Roman Catholics. The entire problem, thinks the dean, is especially acute when one of the parties is a Roman Catholic, but he also writes that "with different

ɔmenclature," some of the same dilem-
as occur in other instances.

Dean Pike advises the Protestant
ergyman to exercise his right to be as
ecific in advice as the Roman Catholic
iest. The general approach recom-
ended by the author is this: "Each of
e parties . . . should rethink his or her
ligious position in terms of what each
ally believes and what church most
early represents that actual belief. . . .
n no case should one yield to the other;
ɔth should yield to the claims of truth
they have worked it out through
ɔnest study, soul searching, and deci-
on. Any other solution does violence to
e integrity of one or the other party."

There is a chapter on birth control,
hich is begun with this sentence: "One
the chief tension points in mixed
arriages between Roman Catholics and
thers centers around decisions as to the
mitation of childbirth." The official
osition of the Roman Catholic Church
ith respect to the use of contraceptives
given, and also the ethical ideals of
on-Roman Catholics in opposition to
at position. The dean cites official
rotestant statements generally advising
gainst mixed marriages. He, however,
oes not cite any official Protestant posi-
on with respect to birth control.

—Benson Y. Landis

(*Continued on page* 30)

Books Received

Preaching in a Scientific Age, *A. C. Craig*, Charles Scribner's Sons, New York, N. Y., $2.50.

The Catholicity of Protestantism, *R. Newton Flew* and *Rupert E. Davies*, editors, Muhlenberg Press, Philadelphia, Pa., $1.75.

Worship Resources for the Christian Year, *Charles L. Wallis*, Harper & Bros., New York, N. Y., $4.95.

Teaching Christian Stewardship, *Glenn McRae*, Bethany Press, St. Louis, Mo., $1.25.

The Old Testament in Modern Research, *Herbert F. Hahn*, Muhlenberg Press, Philadelphia, Pa., $4.00.

A Treasury of the Kingdom, *E. A. Blackburn*, Oxford University Press, New York, N. Y., $3.50.

Jesus and His Times, *Daniel Rops*, E. P. Dutton & Co., New York, N. Y., $5.00.

Men and Women, *Gilbert Russell*, Seabury Press, Greenwich, Conn., $1.50.

The Bible in World Evangelism, *A. M. Chirgwin*, Friendship Press, New York, N. Y., $2.50.

The Diary of a Self-Made Convict, *Alfred Hassler*, Fellowship Publications, 21 Audubon Ave., New York 32, N. Y., $3.00.

The World in Tune, *Elizabeth Gray Vining*, Harper & Bros., New York, N. Y., $1.75.

Congregationalism: A Restatement, *Daniel Jenkins*, Harper & Bros., New York, N. Y., $2.00.

Early Christianity, *Burton Scott Easton*, Seabury Press, Greenwich, Conn., $3.50.

The Diminished Mind, *Mortimer Smith*, Henry Regnery Co., Chicago 4, Ill., $2.75.

Jeremiah, *Elmer A. Leslie*, Abingdon Press, Nashville 2, Tenn., $4.75.

The Harvard Divinity School, *George H. Williams*, editor, The Beacon Press, Boston 8, Mass., $5.00.

Public Education Under Criticism, *C. Winfield Scott* and *Clyde M. Hill*, Prentice-Hall, Inc., New York, N. Y., $6.35.

The Book of Revelation Speaks to Us, *Herbert H. Wernecke*, Westminster Press, Philadelphia 7, Pa., $3.00.

Do You Understand the Bible? *J. Carter Swaim*, Westminster Press, Philadelphia 7, Pa., $2.50.

The Secrets of the Kingdom, *George Johnston*, Westminster Press, Philadelphia 7, Pa., $2.50.

Commentary on the Book of the Acts, *F. F. Bruce*, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., $6.00.

The Holy Bible in Brief, *James Reeves*, editor, New American Library of World Literature, 501 Madison Avenue, New York 22, N. Y., $.50.

Guide to Christian Living, *Otto W. Heick*, Muhlenberg Press, Philadelphia 7, Pa., $3.00.

Jehovah's Witnesses, *Royston Pike*, Philosophical Library, New York, N. Y., $2.75.

Indonesia: Land of Challenge, *Marguerite Harmon Bro*, Harper & Bros., New York, N. Y., $4.00.

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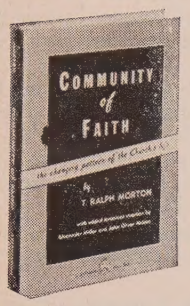

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BOOKS

(*Continued from page* 29)

Against the Stream

By KARL BARTH, Philosophical Library, New York, $3.75.

Any work by Karl Barth is always provocative and stimulating. Theologically he has raised critical and fundamental issues about the nature of man, God's activity in man's life, and the Christocentric basis of all ethics. In the present volume, *Against the Stream,* he raises questions of a different sort, yet wholly tied to his theological point of view. This book is a collection of postwar addresses and essays.

Especially significant are Barth's essays on political questions. He discusses quite boldly and frankly the role of the Christian and the Church in contemporary Europe. Such discussion cannot avoid the question of the Church between the East and West.

These essays confirm the fact that Karl Barth is a political activist. His discussions may not always be popular, they may not have the ring of "crusade" that some would like, and they may be brutally realistic in their understanding of the nature of man.

Would that those who identify the Christian Gospel with any form of government, whether democratic or otherwise, would read this book!

—ALVA I. COX, JR.

Group Activities for Church Women

By JANE KIRK, Harper and Brothers, New York, $3.00.

"A cookbook full of all sorts of recipes for group activities, new and old," is the way Miss Kirk hopes her readers will think of this informative book.

And that about sums it up, for with its how-to-do-it descriptions of everything from "Making Your Presentation of the Budget Interesting" to "How to Face-lift Your Dining Hall," *Group Activities for Church Women* is an excellent guidebook for women who are interested in church group work, whether they want to add a bit of spice to already existing programs, or try an entirely new "recipe."

Miss Kirk has worked with church societies, Parent-Teacher Associations and club groups, helping them improve their efforts. The material in this book has been reprinted from the *Christian Herald,* where it appeared in the department, "Woman's Place in the Church."

—MARY E. HILLMAN

Thoughts About Life

By FELIX FRIEDBERG, Philosophic Library, New York, $2.50.

When men lose faith in the sacre values of human life, when easy pre udice replaces truth, and ideals su cumb to material needs, Western Civil zation will have nothing further to offe society. In five brief essays Felix Frie berg challenges his reader to examir his own philosophy of life and dete mine whether his goals contribute t moral progress.

The author feels that ideals, define as moral aims, must guide human a tions in a healthy society. Yet seldor does one observe individuals such a Gandhi, whose actions are inspired b moral ideals. Too often the educate man of high ideals fails to master th pressures exerted by technical societ and his actions fall far short of his goal

It is the primary task of both hom and school therefore, to help youth gro in love, knowledge, and self-confidenc sufficient to enable them to sustai youthful idealism through life. School furthermore, need to help instill in me the desire to see things with unbiase attitudes so that truth replaces prejudic in modern society.

The author discusses the tasks of sev eral fields of knowledge. Science, he be lieves, must accumulate facts and inte pret them. Philosophy should endeavo to coordinate all areas of knowledge And art gives man a knowledge of th inner nature of things, thus helping hir find peace and inspiration. All educa tion fails however, unless men accep "faith in ideals toward a better worl and belief that each man shares in th quest of a good life in a good world.

—MAYBELLE NEWB

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